

* This admirable work was
wrote by the Rev Mr Hopkins
of Ipswich



At a Meeting of the Bishops of
Lambeth where it was read, it was
agreed that all Bishops should advise
their Clergy not to accept an answer
This was the advice of the worthy
and Learned Secrer A B. of Cant.

4223. a. 21

AN
A P P E A L
TO THE
COMMON SENSE
OF ALL
CHRISTIAN PEOPLE,
More particularly the
MEMBERS R
OF THE
CHURCH of ENGLAND,

With Regard to an important Point of Faith and Practice, imposed upon their Consciences by Church Authority: Or, A Preservative against the main Principles, on which Popery and Infidelity are founded; with a distinct Reply to *A Letter to the Common People, &c. By the Rev. Mr. Jones.*

By a COUNTRY CLERGYMAN.

Prove all Things; hold fast that which is good.
1 THESS. V. 21.

These were more noble than those in Thessalonica, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether these Things were so. ACTS xvii. 11.

The THIRD EDITION, with CORRECTIONS and large ADDITIONS.

L O N D O N,

Printed for J. JOHNSON, No. 72, St. Paul's Church-yard, 1775.

A



T H E

P R E F A C E.

AS the subject of the following Treatise is of great importance in Religion, the Author professes to have carefully examined it by a sincere study of the whole Scripture relating to it, and to have done his best to adapt it to the capacities of common Christians, for whose use it is intended. He cannot prevail upon himself to make any apology to the public, for proposing to the examination of Christian People a point of religious Profession and Worship, wherein they are as much concerned as the great and learned; only he hopes he has taken care to give no just cause of offence, by the manner in which it is done. The Appeal is made to the common sense of all Christian people, and they are often exhorted to form their judgment upon the principles of common sense. This is not designed as a reflexion upon any worthy and sincere persons, as if those who held the scheme here opposed were wanting in their understandings: the Author being sensible that they adhere to it as a Mystery found in Scripture, and so express a reverence for it upon that account. But whether it be so or not, all Christians have a right to look into Scripture themselves, and judge according to evidence, though some very worthy persons may think that the people must depend upon the determination of the learned in this particular point.

The Author professes himself obliged to the labours of several learned men, in drawing up the following Treatise; more particularly the two large collections of Texts are taken from the immortal Doctor Clarke's *Scripture Doctrines of the Trinity*; a most excellent book,

that has been in the hands of the learned these sixty years : as it contains all the Texts of the New Testament relating to this Doctrine, he thinks it highly necessary that the most considerable part of them should be set forth to the view and examination of common Christians, which he cannot find has yet been done.

By considering the subject in every light, the Author humbly presumes that the whole controversy may be reduced to a very narrow compass ; to a plain matter of fact, of which common Christians may be as good judges as the learned. Upon this footing (in order to prevent needless controversy) it is recommended to the serious consideration of the sincere and learned defenders of the Athanasian scheme to give a clear and distinct answer to the observations made upon the collection of Texts, where the Father, Son, and Holy Ghost are mentioned together, which have an immediate reference to Christian Profession ; and then to give a direct answer to the observations made upon the collection of Texts relating to religious Worship, which he thinks entirely depend upon a plain matter of fact ; and therefore, if he be mistaken, he may be easily shewn to be so in the compass of a few pages. If a clear answer be given to these two essential points, the Author solemnly professes, as what he must answer for at the day of judgment, that he will fairly and openly acknowledge himself as a person who has endeavoured, through a mistaken judgment, to mislead Christian people in an important article of faith and practice. But if this be not done, then it is recommended to the consciences of the learned, that they would not take any steps to prevent Christian people from seeing the truth as it is in Jesus ; but rather promote so good a cause, as being assured that they must stand at Christ's tribunal, stripped of all worldly honours, dignities, and preferments ; at which solemn time nothing will be of any account, but what they have done according to the strict rules of Christian simplicity and integrity.

With

With respect to this third edition, I have corrected all the errors taken notice of by those who have written against the Appeal. There are several additions made, particularly the notes, occasioned by the Reverend Mr. Jones's Letter to the Common People. As for the most material objections urged against the Appeal, I refer them to the "Trinitarian Controversy Reviewed; or, A Defence of the Appeal," &c. printed for Millar 1760; which I believe will prove satisfactory. In this Treatise likewise Mr. Landon's Answer to the Appeal, as to the main parts of it, is fully obviated.

A

T A B L E

OF THE

C O N T E N T S.

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ERRATA.

After Page 48 the 73d immediately follows.

Page 95, line the last, blot out *Rev.* ch. v.

Page 112, line 9 from the bottom, read 92 instead of 95.

Page 157, note, line 1, for *learned*, read *late* learned.

Page 193, line 12 from the bottom, read 1 *Tim.* i. instead of ii.

Page 198, line 7 from the bottom, read Page 207 instead of 205.

Page 202, line 1, read 27 instead of 37.

Page 227, line 16, read 36 instead of 56.

Page 261, line 12, read *have* instead of *batb*.

Page 271, line the last, there should be a comma only at *persons*; and a full point at *worship*, page 272, line 2.

Page 275, lines 14, 15, read 9, 10, instead of 6—11.

Page 285, line the last, read 40 instead of 42.

Page 286, line 11, read 164 instead of 163.

Page 286, line 12 from the bottom, read 184 instead of 236.

Page 289, line 8 from the bottom, read *help* instead of *keep*.

TO CHRISTIAN PEOPLE of all
DENOMINATIONS,
And more particularly
The MEMBERS of the
CHURCH of ENGLAND,

*The Author of the following Treatise heartily wisheth
Grace, Mercy and Peace, from GOD our Father, and
from the LORD JESUS CHRIST.*

My dear Christian Readers,

AS I propose appealing to your common sense, with regard to an important point of faith and worship imposed upon your consciences by church authority,* I think

* *The Reverend Mr. Jones in his Letter to the Common People in answer to the Appeal, being an Appendix to the third edition of the Catholic Doctrine of the Trinity, has formed his objections to it in twelve articles, prefaced with a short account of what he calls Arianism, introduced into the church, as he confidently affirms, about three hundred years after the death of Christ in opposition to the Athanasian doctrine which had prevailed till that time.*

His account shall be considered in that part of the Appeal, where the faith and worship of the first three hundred years, are particularly set forth; and each of his twelve Articles shall be distinctly replied to in those parts of the Appeal, to which he refers in his answer.

B

Mr.

think it not improper to premise a few observations, in order to convince you of
your

Mr. Jones first objects to the title-page,
“ as if it was an application to pride, because
“ an important point of faith and worship imposed upon your consciences by church authority
“ seems a reflection upon your understanding, and so
“ intended to make a stronger impression upon your
“ minds, as no persons like the notion of being
“ imposed upon. This author strongly denies the
“ fact, and assures you, that *no point of faith is
“ thus imposed upon you by the church of England :
“ that the belief of a trinity in unity is no more im-
“ posed by church authority, than the first article of
“ the apostles creed, I believe in God the Father Al-
“ mighty ; that instead of her imposing, this faith is
“ imposed upon the church by the uncontrollable autho-
“ rity of God in the holy scripture, to which every
“ private christian is referred for the proper evidence
“ of any particular doctrine, and for that of the tri-
“ nity among the rest.” (See Letter to the Com-
mon People, &c. p. 6—8.)*

REPLY. As for the charge of applying to your pride, 'tis of no account, we have the authority of Christ and his apostles for exhorting the people to make use of their understandings in religious matters, that they be not imposed upon by the authority of man. To argue, as this author does, that the Athanasian doctrine of the Trinity, is upon the same footing with that of God the Father Almighty, and is equally supported by the authority of scripture, is an imposition upon your understandings at his first setting out, as he
takes

your right and duty to examine and judge for yourselves in matters of religion ; which indeed is so very plain, that one would think no protestant could call it in question. But notwithstanding this, many of the wise and learned talk and write in such a way, as if common christians were absolutely to depend upon the determination of the learned, as not being sufficiently qualified to judge for themselves. Points indeed of mere learning, must be confined to the learned: you cannot form a judgment about them, because the evidence on which they depend, lies out of your way. But I am now speaking of the doctrines of the gospel,

takes for granted what is the very point in debate. The belief of God the Father Almighty, is founded upon the clearest and strongest evidence, even that of demonstration itself, deduced from reason and scripture; whereas the Athanasian Trinity upon the very face of the argument, has the appearance at least of contradicting both. However, the author in his first article has taken care to confute himself, and to vindicate the Appeal, by observing that *every private christian is referred to the scripture for the evidence of the Trinity*: If so, surely this author must be self-condemned in his attempt to put odious colours upon an appeal to the common sense of christian people, which contains an exhortation to study the scripture for the proper evidence of this controverted doctrine.

which were designed for persons of all capacities; and consequently must be supposed, unless we will charge Almighty God with dealing unfairly with his creatures, to be delivered so plainly, that all persons of common sense may be qualified to understand what the Lord requires of them.*

The

* 'Tis observed upon this in the second article of objections, "if the gospel be so easy, that nothing but bare common sense is wanted for the understanding it, why do these authors write so many Arian books to help you to understand it in the Arian sense? if you are able, as they flatter you, to instruct yourselves out of the gospel, then their practice is a contradiction to their principle, and their labour is superfluous." (p. 8, 9.)

REPLY. When doctrines contrary to common sense and scripture are imposed by church authority, it is necessary to set people right by exposing the corrupt inventions of men in religious matters; as mankind in all ages and countries have been too apt to receive implicitly whatever is established by public authority.

Again, it is observed, that "when God appointed teachers in his church, he certainly did not suppose that the congregation would be equally capable of teaching themselves. The duty of a christian minister is to teach, but that of the people is to hear." (p. 9, 10.)

REPLY. It is not pretended, that you are equally capable with the learned to teach yourselves, but that you are qualified to understand the sense of scripture, when fairly laid before you, especially

The first preachers of the gospel were so far from discouraging the strictest enquiries into their pretensions, that they earnestly encouraged their hearers to examine the evidence that was offered them, and expected to be regarded no farther in what they preached, than as they proved their point by force of argument. What a noble character is given the *Bereans*, because they searched the scriptures, that is, the prophecies of the old testament, as being *Jews*, whether what the apostles had reported from them was true? *Acts* xvii. 10, 11.

cially in those points, wherein your duty and happiness are immediately concerned. As doubtless your duty is to hear, so I must remind you of our Saviour's caution to *take heed how you hear*, you are not obliged to regard any teachers farther than they teach the faith and practice of the gospel; and it is your right and duty to form your own judgment, whether they do this faithfully, or not. And indeed if the state of the church for several ages be seriously considered, christian people are with the highest reason called upon to exercise their own judgment in religious matters, as great numbers of learned men, instead of employing their abilities for the glorious purpose of a sincere examination of the word of God in order to find out the genuine sense of it, have exerted their powers, authority and influence to maintain human decrees, settled to their hand by ignorant men, or party-bigots, or at least to palliate and excuse the outward profession of them.

When *St. Paul* preached to the *Gentiles* or *Heathens*, who had never heard of the old testament, he does not refer them to the prophets, but appeals to a plain matter of fact, about which they might enquire. He does not expect to be believed upon his own word, that God will judge mankind by *Jesus Christ*, but only as they should find it true upon examination, that he had raised him from the dead, *Acts* xvii. 31.

When christians increased, and churches were planted in several places, *St. Paul* exhorts the christians, to whom he directed his epistles, to prove all things, and hold fast that which is good; to judge what he said, as persons endued with understanding, *1 Thess.* v. 21. *1 Cor.* x. 15. *St. Peter* likewise is very clear, even with regard to christianity itself: be always ready to give an answer to every one that asketh you a reason of the hope that is in you, *1 Pet.* iii. 15. which necessarily implies, that the christian religion is a reasonable institution, founded upon the best evidence; and that it is the duty of all christians to enquire into the proofs which support it, and carefully retain in their minds the grounds on which their hope is built.

This conduct of the apostles was exactly agreeable to that of our blessed Lord, who constantly appealed to his mighty works, as the evidence of his divine commission;
and

and never required of any to acknowledge him as the Christ, or a person sent from God, without producing his credentials. He plainly declared, that those who rejected him were inexcusable, because they withstood the strongest evidence that could be given them.

As it was undeniably the right of all persons to judge for themselves in religious matters, when the gospel was first preached to the world; so it must be equally so at all other times: it must be the right of the laity as well as clergy, the people as well as pastors, to consider and compare all doctrines delivered by the greatest authority upon earth, with the written word of God; which all protestants allow and contend, is the only rule of faith and practice.

The right here contended for, and deduced from the plain and express declarations of Christ and his apostles, cannot be denied without maintaining an essential principle of popery, on which their gross corruptions are chiefly founded, it being indeed a wise part in the church of Rome to refer all judgment on religion either to the pope, or the determination of the church under his immediate influence. If the people were taught to examine the scriptures, and compare them with the absurd and impious decrees of that corrupt church, the

whole fabric of popery would soon be demolished: the glorious light of the gospel of Christ shining upon the hearts of men, would effectually dispel the gross and palpable darkness of impious superstition, absurd opinions, and idolatrous practices. I presume to add, that so far as any church, or society of christians, claims a power to impose decrees upon the consciences of people, without allowing them the liberty of forming their own judgment, whether such decrees be agreeable or disagreeable to scripture, so far that church acts a popish part, and assumes arrogant pretensions inconsistent with the express declarations of Christ and his apostles.

Our ancestors, about two hundred years ago, threw off the grievous yoke of popish tyranny, superstition and idolatry, and, in general, asserted the common rights of men and christians. Accordingly it is declared by our church, in her sixth article, that the holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. The church therefore, if she be consistent with her own solemn declaration, cannot but allow all her members to examine her decisions by the word of God,
and

and form their sentiments of religion by that rule, which she herself hath pronounced to be the only one, to which all her doctrines must be referred. Without derogating from the character of those excellent men who compiled our liturgy, and framed articles of religion, it may fairly be presumed, that as they were just come out of the gross corruptions of popery, they did not see the whole truth, as it is in *Jesus*.*

* Article 8. It is here maintained, that "our first reformers may fairly be presumed to have examined the scriptures very accurately upon the subject of the Trinity, as they had the bible in their hands, and translated every word of it into the English tongue; and therefore it is reasonable to believe, that they would not suffer this doctrine of the Trinity to stand unreformed." (p. 22.)

REPLY. Doubtless the memory of our first reformers ought to be treated with great respect for their honest zeal in reforming the gross corruptions of popery. But there is no arguing against plain facts: we are assured by the most faithful historians, that those worthy persons did not sufficiently attend (neither could it be reasonably expected in their circumstances) to every thing that wanted a reformation. Besides, our first reformers unhappily took it for granted, that the four first general councils, held in the midst of party-heats and violent animosities in the 4th and 5th centuries, had determined this point exactly, which of course precluded an impartial examination of this important subject.

and we shall be absolutely inexcusable, if we put all their decrees upon the same footing with the word of God, and argue from them as if they were the infallible dictates of the holy spirit.

Having premised these observations, in order to assert and vindicate your undoubted rights of a free and impartial examination of religious matters; I shall now beg leave to appeal to your common sense, with regard to an important point, wherein the honour of God, and the worship we owe him, are deeply concerned.

I do not pretend to write for the learned; the affair has been debated among them these threescore years, and every thing that can be said on both sides, has been urged by the contending parties. And as I have the satisfaction to find, that a considerable number of your rank, as well as the great and learned, have changed their sentiments since the controversy began; I make no doubt but that truth will at last work its way in this land of liberty; and that the governors of the church will soon embrace a favourable opportunity of reforming what has been judged amiss: my arguments are adapted to the capacities of common christians, and have been, I think, well understood by all sorts of readers. My sincere aim has been, in opposition to all worldly views, to promote the glory of the One
God

God and Father of all; the honour of Christ's religion, as it was left by himself and his apostles; and the propagation of it pure and unmixed throughout the world.

The *Athanasian* creed, which is appointed to be read upon some remarkable days, is supposed by the compilers of our liturgy, to contain a true explication of the doctrine of the Trinity; which not only appears from the express words of the creed itself, but likewise from several other parts of the liturgy, wherein the same doctrine is either implied or expressed; more particularly in the beginning of the litany, it is made a part of our solemn worship. By the creed you are required to believe, that the Father is God, the Son is God, and the Holy Ghost is God: and these three are one God. In consequence of which belief, you are taught to pray to the Father as God, the Son as God, and the Holy Ghost as God; and then to the three persons as being one God. It is agreed on all sides, that this doctrine, and way of worship founded upon it, are matters of mere revelation, not derived from the principles of reason, but owe all ~~its~~ support to the word of God: and therefore it is your right and duty, if you would be thought reasonable believers, to examine and compare this doctrine, and way of worship, with the plain and express determination of Christ and his apostles. Let the New Testament

and your Common Prayer-Book lie open before you, and diligently weigh the decrees of fallible men* with the infallible word of God.

* This author under the sixth article observes,
 “ that it is a mean objection to call the Athana-
 “ sian doctrine, and the worship founded upon
 “ it, decrees of fallible men, or inventions of
 “ men, unless they who make it, and propose a
 “ contrary belief, are themselves infallible. Is
 “ not the author of an Appeal a fallible man,
 “ when he tells you in terms of human inven-
 “ tion, that God is one supreme intelligent agent
 “ or person? that the Holy Spirit is his first mi-
 “ nister? that Christ did really suffer in his high-
 “ est capacity? that he is to be honoured with
 “ mediatorial worship? Doth he not deliver these
 “ doctrines as a fallible man? yea verily, not
 “ only as one who may be, but who actually is
 “ deceived, if the scripture is true.”

REPLY. They who justly call this doctrine and way of worship the decrees of fallible men, profess themselves fallible as well as others. The plain question then is, which sort of fallible men make the scripture uniformly and consistently the rule of their judgment, and so come nearest to an authority really infallible. The author of the Appeal owns himself fallible; but he has produced variety of texts of scripture, which interpreted by common sense, undeniably establish the doctrines referred to, neither hath this author attempted to invalidate what has been urged to support his interpretation; and therefore he has a right to assert on the other side, that he is not mistaken, if the scripture be true.

What

What I would first observe, and refer to your judgment, is, that the doctrine of the trinity, as set forth in the *Athanasian* creed, is not delivered in the words of scripture: there are no such propositions to be found in the declarations of Christ and his apostles.* This is a matter of fact that you are
as

* It is observed upon this in the fourth article of objections, (the third being referred to a future part of the Appeal which shall be considered in its proper place) that the charge here alledged, as it cannot be denied, may be retorted, and exhorts you to “ask, where they find it asserted in the “ words of scripture that Almighty God is one “ supreme intelligent being, or person? ask them, “ in what chapter or verse, Christ or his apostles “ did ever declare, that the Holy Spirit is first “ minister in the government of the church; “ and where it is said, that he has angels for his “ assistants? ask them again, where they meet “ with this proposition, the worship of Christ is “ inferior, or mediatorial?” (p. 14.)

REPLY. Surely, when God Almighty is solemnly declared to be one, and the Father to be the very being, who is represented *above all*, or *most high*, Almighty God is one supreme intelligent being, or person, to which is added the God and Father of our Lord Jesus Christ: that he is one person, necessarily appears from the terms *me*, *thou*, *him*, by which he is perpetually described. On the other hand, as the language of the *Athanasian* creed is not found in scripture, so many of the propositions, of which it consists, in direct terms contradict the scripture language upon this important subject.

To

as capable of judging about as the learned:
it is but reading over the New Testament
with

To which upon this occasion. may be added my reply to the 5th article, where it is observed, if this creed (viz. Athanasian) has any weight, *that three gods is one God*, Mr. Jones in answer to this (p. 15.) tells you, that if you examine the creed itself, you will find no such doctrine; but on the contrary, that *the Father, the Son, and the Holy Ghost, are not three gods, but one God.*

REPLY. I do not expect to be believed upon my bare word, but only desire you to examine the creed itself, and there you may read with your own eyes, that *the Father is God, the Son is God, and the Holy Ghost is God*; and consequently, if language has any meaning, there are three distinct persons equally described by the character of God, who must certainly, according to this account, be three Gods: the creed indeed, no sooner delivers the doctrine of three Gods as plainly and strongly as words can express it, but immediately it positively asserts, *and yet they are not three Gods, but one God*; and again, *we are forbidden by the catholic religion to say, that there be three Gods.* But if vain mortals under the sanction of religion will contradict themselves in such a flagrant manner, common christians are justly called upon to reject such gross absurdities that have no other tendency but to expose christianity itself to the scoffs of profane and sceptical men.

But to return to the remaining particulars under the 4th article: with respect to the Holy Spirit being first minister in the government of the church, and that he has angels for his assistants; the former part is expressly set forth by our Saviour

with an ordinary degree of attention, and you may easily determine, that the language of

viour before his death, John xv. 26—xvi. 13. *When the comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me: when he the spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come.* And in the Acts of the Apostles, Epistles, and Revelation, we have a full account of the completion of our Saviour's promise with respect to the very high offices the Holy Spirit sustains in the government of the church: and that *angels are ministering spirits*, we are expressly assured in some passages, Heb. i. 14. and the same is implied in many others; and consequently they are engaged in the same glorious employment with the Holy Spirit, though in a lower degree. Indeed the Holy Spirit seems to be the principal or chief of the angelic host, who upon account of his eminence, and being employed in higher offices than the rest, is distinguished by the title of the Holy Spirit, Holy Ghost, the Spirit, the Comforter; for which notion I shall produce considerable evidence.

Again, that the worship of Christ is inferior, or mediatorial, we are assured by the sacred writers, when they tell us, *that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father*; that worship is paid to the Lamb because he was slain, *and redeemed us to God by his blood*. It is absolutely impossible that these expressions should convey any other sense than that the worship paid to Christ, is inferior, or mediatorial, it being highly derogatory from the supreme

of the *Athanasian* creed does not appear in those sacred books. Where do you read that the catholic faith is, that we should worship one God in trinity, and trinity in unity? that the godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal: the Father eternal, the Son eternal, and the Holy Ghost eternal: and yet they are not three eternals, but one eternal. That in this trinity, none is afore or after another; none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. That it is necessary to everlasting salvation, that we also believe rightly the incarnation of our Lord *Jesus Christ*: for the right faith is, that our Lord *Jesus Christ* is perfect God, and perfect man, of a reasonable soul, and human flesh subsisting: equal to the Father as touching his godhead, and inferior to the Father as touching his manhood. Where, I say, do you read any such propositions in any part of the sacred writings? as they are undeniably the words of men, you have a right to demand a good account given of them, before you receive such mysterious propositions as articles of faith. Doubtless all sincere christians are indispensably bound to preme honour of the one God and Father of all to imagine, that he should be worshipped *to the glory* of another person, or *because he was slain*.

receive, with the profoundest reverence, doctrines expressly revealed in the word of God, though they may appear very surprising to our shallow understandings: but at the same time you ought to take particular care, that you do not embrace the inventions of men, instead of the mysteries of God. That this has been frequently the case, is notorious in the gross corruptions of popery, which could never have been swallowed down, in defiance to common sense and reason, if they had not been strongly recommended as sacred and divine.

In a word, your business is to determine your faith and practice by the express declarations of Christ and his apostles. No protestant can, consistently with acknowledging the scripture as the only rule, charge you with the least presumption, for bringing decrees not found there to the test of a rational enquiry.* On the contrary, every
true

* (Article the 7th.) From these words, which are strictly true, and which this author cannot deny, with respect to the Athanasian creed, he takes occasion to tell you, in opposition to what you may see with your own eyes, that such persons as the author of the Appeal, seem to think "that the profession of a protestant is not to believe, but to deny; and that a man is no good protestant, unless he disputes every thing that falls in his way." (p. 17, 18.)

REPLY. It is declared in the sentence immediately foregoing, that your business is to determine

true protestant must commend you, for that
valuable temper of mind that disposes you

to

mine your faith and practice by the express declarations of Christ and his apostles. In other terms, according to this zealous Athanasian, to dispute every thing that falls in your way, is the same thing with determining your faith and practice by the express declarations of Christ and his apostles, or searching the word of God, whether the dictates of men have any foundation there. At the same time he allows, that no "reasonable christian will have any objections to your proceedings, if you examine in the best manner you can, whether the catholic doctrine of the trinity is found in the scripture or not." (p. 19)

REPLY. Here he takes it for granted, that the catholic doctrine of the trinity (viz. Athanasian) is true, and then of course you will be induced to make scripture consistent with it, if possible. This is the usual method taken by the defenders of theological systems; they consider their own system as sacred, and not to be controverted by the principles of reason, and they labour by far-fetched deductions, the found of texts without any regard to the genuine sense, or context, to prove it from scripture, a practice that this author has abundantly exhibited in his treatise referred to: on the other hand, he charges me with begging the question, because I exhort you to bring decrees not found in scripture to the test of a rational enquiry. (p. 20.)

REPLY. Be pleased to consider my observation that the language of the Athanasian creed is not found in scripture, which this author has not attempted to disprove. Nothing therefore can be

more

to search the word of God, whether the dictates of men have any foundation there.

And more reasonable than to exhort christian people to exercise their judgment, how far unscriptural propositions convey the true sense of scripture, or not.

This author has not only misrepresented my express declarations, but likewise the plain meaning of our Saviour, "when he compares his genuine followers to little children, who receive instruction with minds free from prejudice: so his disciples should readily embrace the doctrines of the gospel, without any of the perverse disputings of a corrupted mind." (p. 18.)

REPLY. It is very common for the supporters of corruptions in religious matters to pervert scripture to their own purpose, and to apply what our Saviour intended with respect to the plain doctrines of the gospel, to maintain their own absurd opinions and superstitious practices, as if they were upon the same footing with rational doctrines that carry their own evidence with them: which shews the absolute necessity of appealing to the common sense of christian people, and exhorting them to employ their reason upon religious subjects, that they be not imposed upon by learned sophistry.

Under this article he refers you to a discourse prefixed to his catholic doctrine of the trinity, &c. In this it is confidently maintained, that a god in one person is an idol of the imagination, (p. 6.) or in other terms a false god: that Dr. Clarke, by affirming that the one God is one person, taught a religion in express contradiction to the religion of the bible: (p. 32.) and that to make any doubt and disputation

And that you may be enabled to form a right judgment in this important cause, it will

putation against the words of God, viz. the Athanasian doctrine of three persons and one God, his avowed sentiment in every part of his treatise, does not proceed from the head but from the heart and affections, that is, an evil heart of unbelief in departing from the living God, Heb. iii. 12. this being the text he has cited to explain his meaning.

REPLY. As you have an opportunity of giving this subject an impartial examination, you must be astonished at such bold and arrogant pretensions, as if the Old and New Testament had delivered the doctrine of a co-equal trinity in such plain and decisive terms, and had so frequently inculcated it, that it must appear almost impossible for a sincere reader to withstand the evidence of so clear a light. Whereas on the contrary, the doctrine of the unity of God in the strict and literal sense, is the grand foundation of the covenant between God and the Jewish people in the Old Testament, and between God and all mankind in the New: it is a principle uniformly maintained through every part of the scriptures; in several passages the unity of God is declared in the most solemn language, more especially by Moses and Jesus Christ; and the same important doctrine is implied in thousands of passages through the whole bible. But if this writer be capable of considering the necessary consequences of his own professed principle, that God in one person is an idol of the imagination, or a false god, I will present him with something that may perhaps shock a determined Athanasian.

We

will be necessary to state the case. The question is this: whether the one God (which

We are plainly informed in the gospels, that our Saviour frequently performed the duty of prayer to his God and Father; the Father, to whom it is expressly said he offered up his prayers, is either one person, or three persons: If the Father be one person, which is the only possible sense this term can convey, then it necessarily follows that our Saviour prayed *to an idol of the imagination*, or a false God: If the Father be three persons, which is infinitely absurd by the principles of scripture and common sense, then it necessarily follows, that our Saviour prayed to himself, as being equally God with the Father; a gross and palpable absurdity. Not even the authority of an angel from heaven would be sufficient to establish the belief of either in the minds of rational persons. Upon the former supposition our Saviour is charged with impious idolatry, upon the latter with an infinite absurdity. To such prodigious lengths are the Athanasians driven to support a dying cause. My dear christian readers, dare to employ your common sense upon this important subject, which will naturally lead you to the belief of one God and Father of all, which is a rational principle, founded upon demonstrative evidence, taken from reason and scripture.

Under this article he gives you some account of Dr. Clarke, *whom*, as he observes, *the author of the Appeal calls the immortal Dr. Clarke, and from whom he has borrowed the substance of his book*, p. 20, 21. I humbly presume that this eminent person is justly called so; and as for what was

(which may be proved from reason, as well as scripture; all nature cries aloud that God is one) signifies one supreme intelligent agent or person, one supreme Lord and governor; or whether it signifies three supreme and intelligent agents or persons, united in one essence or substance? or, to express it in other plainer terms; whether the one God signifies the Father alone, or whether the one God signifies Father, Son, and Holy Ghost? in consequence of this, there naturally ariseth another question, whether we should direct our religious worship to the one God and Father of all, in the name and through the mediation of *Jesus Christ*, for the heavenly assistance of the Holy Spirit? and, admitting the worship of Christ, whether it be inferior and

borrowed from *the scripture doctrine of the trinity*, the author of the Appeal has fairly acknowledged it in the preface, and begs leave to add, that the whole of it was not borrowed from this excellent book, *which*, Mr. Jones tells you, *was the worst thing he ever wrote in his life*. What he has advanced to take off from the character of this extraordinary divine with respect to his two celebrated books, viz. *A Discourse concerning the Being and Attributes of God, and his Scripture Doctrine of the Trinity*, is effectually obviated by a late eminent prelate, viz. Bishop Hoadly, in the preface to Dr. Clarke's posthumous Sermons, and likewise by an impartial examination of the books themselves.

mediatorial, redounding to the glory of God the Father ; or whether it is our duty, as christians, to pray to the Father as God, to the Son as God, and to the Holy Ghost as God, and then to these three persons as being one God, according to the form particularly prescribed in our litany, and implied in many other passages of the liturgy.

This is the true state of the case : and as the honour of God, and our religious practice are deeply affected by it, it must be thought a point of great importance. And that you may be able to determine it to your satisfaction, I shall lay before you as plainly as I can, the express declarations of Christ and his apostles, with remarks upon them.

I shall begin with observing, that the doctrine of one God is delivered and inculcated in the clearest and strongest light, so that no possible doubt can be made of this grand principle of natural and revealed religion. And remarkable it is, that the whole christian world, though they are so much divided in their sentiments, and give such variety of explications of the trinity, uniformly agree in this important point ; every christian professes to believe in one God.

But notwithstanding this universal consent, it may not be improper to set down some decisive texts relating to this doctrine.

Matth.

Matth. xix. 16, 17. And behold one came and said unto him, good master, what good thing shall I do, that I may have eternal life? and he said unto him, why callest thou *me* good? there is none good but *one*, that is, God.—*Mark* xii. 28, 29, 30, 31, 32, 33, 34. One of the scribes asked him, which is the first commandment of all? and *Jesus* answered him, the first of all the commandments is, hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength: this is the first commandment: and the second is like, namely this, thou shalt love thy neighbour as thyself; there is none other commandment greater than these. And the scribe said unto him, well, master, thou hast said the truth; for there is one God, — and there is none other but *He*: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love his neighbour as himself, is more than whole burnt-offerings and sacrifices. And when *Jesus* saw that he answered discreetly, he said unto him, thou art not far from the kingdom of God. *Rom.* iii. 29, 30. Is he the God of the *Jews* only? is he not also of the *Gentiles*? seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith. *1 Cor.* viii. 4, 5. There
is

is none other God but one. *1 Tim. ii. 5.* There is one God. *James ii. 19.* Thou believest that there is one God, thou doest well. From these texts, and many others that might be collected, you may fix upon this as a principle never to be departed from, that God is one.

Be pleased to turn to the seventeenth chapter of St. *John's* gospel, and carefully attend to that solemn prayer addressed to God by our blessed Saviour, ver. 1, 2, 3; *Jesus* lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and *Jesus Christ*, whom Thou hast sent.

Let the words speak for themselves, and you may easily learn, that the Father is declared by our Lord himself to be the only true God, as contradistinguished from *Jesus Christ*. This declaration should be considered as of the greatest importance; because our Saviour professes to set forth, in the most solemn manner, the true notion of Almighty God; on the right knowledge of whom, the extraordinary favour of eternal life chiefly depends: and therefore you may be well assured, that the kind instructor of the human race would, upon such a weighty oc-
C
casion,

caſion, deliver the true doctrine with the utmoſt plainneſs. But upon ſuppoſition, that the *Athanaſian* doctrine of three perſons and one God, be the doctrine of ſcripture, this declaration of our Saviour muſt be thought abſolutely falſe, as there are two perſons left out in his deſcription. If the Son and Holy Ghoſt have an equal title to the godhead with the Father, it cannot be true that the Father is the only true God. But our Saviour has made this ſolemn declaration in ſuch words, as are incapable of any other interpretation, without nice and ſubtle diſtinctions, that are beyond the reach of unlearned people; to whom, and for whoſe uſe, the goſpel was preached, as well as the wiſe and learned. And therefore I ſhall not trouble you with all the ſubtilties that learned men have invented, to make this deſcription of our Saviour conſiſtent with the common doctrine; but ſhall refer it to your judgment, whether you can poſſibly entertain any other thoughts of this ſolemn addreſs of our Lord to Almighty God, than that the Father is the only true God.

Let St. *Paul's* deſcription of God be next propoſed to your conſideration; 1 *Cor.* viii. 5, 6. Though there be that are called Gods, whether in heaven or in earth, (as there be Gods many and Lords many) but to us there is but one God, the Father, of whom
are

are all things, and one *Lord Jesus Christ*, by whom are all things.

St. Paul professes in these words to set forth to christians, not only that God is one, but likewise who the one God is; and explains to us as clearly as possible, that he is no other person, agent, or being than the Father. To us there is but one God, the Father. Do but compare this declaration of *St. Paul*, with the doctrine delivered in the *Athanasian* creed: there you are taught to believe, that the Father, Son, and Holy Ghost are one God. *St. Paul* is clear and express, that the one God is the Father, as distinguished from the one *Lord Jesus Christ* who is expressly said to be made Lord by Almighty God; see *Acts* ii. 36. If the *Athanasian* doctrine be true, *St. Paul* has given us a very imperfect, or rather false, description of Almighty God, the Son and Holy Spirit being left out, who, according to the *Athanasian* account, are equally entitled to the godhead. These two descriptions are absolutely inconsistent with each other; so that you must either give up *St. Paul's*, or the *Athanasian*.

It will be proper to add to this, another passage of the same *St. Paul*, wherein he clearly and distinctly describes the one God one Lord, and one Spirit. *Eph.* iv. 4, 5, 6. There is one body and one spirit, even as ye are called in one hope of your calling;

— one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Here the God and Father of all is expressly declared to be one and the same person, as distinguished from the one Lord and one Spirit. It is impossible for you, without the comments of learned men, to misunderstand such plain and distinct expressions. The apostle having mentioned one body, one spirit, one hope of your calling, one Lord, one faith, one baptism, adds with great propriety, as the head and top of all, one God and Father of all, who is above all, and through all, and in you all; who can be no other person or being than the Father of our *Lord Jesus Christ*, who in other passages is stiled the God and Father of our *Lord Jesus Christ*.

I must now beg you to take a review of the *Athanasian* trinity, and examine it by the trinity of *St. Paul*. In the *Athanasian* creed you are required to believe, that the Father is God, the Son is God, and the Holy Ghost is God; and yet they are *not three gods*, but *one God*. On the other hand, *St. Paul* expressly distinguisheth the one Spirit, and one Lord, from the one God and Father of all; and by mentioning other things between, namely, one faith, one baptism, he makes the distinction still more remarkable: so that, according to the *Athanasian*

nasian account, Father, Son, and Holy Ghost are the one God; but, according to *St. Paul*, the Father only is the one God. These are declarations directly opposite to each other, and cannot possibly be reconciled. If *St. Paul* had writ in this manner; one Spirit, one Lord, one Father, which three are the one God, the *Athanasian* trinity would have been consistent with *St. Paul's*. But as the text stands, the plain question is, whether the authority of *St. Paul*, or of the *Athanasian* creed, should be more regarded?

I shall now produce another declaration of the same *St. Paul*; 1 *Cor.* xii. 4, 5, 6. Now there are diversities of gifts, but the same Spirit; and there are differences of administration, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.

In these words, the same God, undeniably means the one God and Father of all, as distinguished from the same Lord, namely, *Jesus Christ*; (see ver. 3.) and from the same Spirit, agreeably to what was last quoted from his epistle to the *Ephesians*. It evidently appears, that God does not signify Father, Son, and Holy Ghost, but the Father only. *God, Lord, Spirit*, cannot possibly admit of any other interpretation.

You can scarce read a page in the New Testament, where you may not observe in-

stances of the word, God, necessarily signifying the Father only. I shall select a few for your consideration.

John vi. 45, 46. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

John viii. 54. *Jesus* answered, if I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that *he* is your God.

John xiii. 3. *Jesus* knowing that the Father had given all things into his hands, and that he was come from God, and went to God.—

John xiv. 1, 2. Ye believe in God, believe also in me. In my Father's house are many mansions.

John xvi. 27, 28, 30. The Father himself loveth you, because ye have believed that I came out from God. I came forth from the father.—Thou camest forth from God.

John xx. 17. I ascend unto my Father, and your Father, to my God and your God.

Acts x. 38. God anointed *Jesus* of Nazareth with the Holy Ghost, and with power—for God was with him.

Acts

Acts xvii. 30. God hath appointed a day, in the which he will judge the world,—by that man whom he hath ordained.

Rom. i. 7. Grace be with you, and peace from God the Father, and the Lord *Jesus Christ*. This is the usual salutation of *St. Paul*, in the beginning of every epistle.

Rom. v. 1. We have peace with God, through our Lord *Jesus Christ*.

Rom. x. 9. If thou shalt confess with thy mouth the Lord *Jesus*, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Rom. xvi. 27. To God only wise be glory, through *Jesus Christ*, for ever.

1 Cor. i. 4. I thank my God always on your behalf, for the grace of God which is given you by *Jesus Christ* our Lord.

1 Cor. xv. 57. Thanks be to God, which giveth us the victory through our Lord *Jesus Christ*.

1 Tim. v. 21. I charge thee before God, and the Lord *Jesus Christ*,—that thou observe these things.

1 Tim. vi. 13. I give thee charge in the sight of God, who quickeneth all things, and before *Christ Jesus*, who before *Pontius Pilate* witnessed a good confession.

Tit. iii. 6. God shed on us the Holy Ghost abundantly, through *Jesus Christ* our Saviour.

I forbear to produce vast number of texts to the same purpose, all which necessarily

confine the word God to the person of the Father only : and to imagine it otherwise, would introduce such gross confusion in the sacred writings, as must render them absolutely unfit for the instruction of common christians, for whose use they were chiefly designed.

It may not be improper to add, that there are in the New Testament a great number of passages which describe the Father with very high and peculiar titles, and distinguish him in a still more remarkable manner from Christ and the Holy Spirit : The more notable of these titles are, Lord of heaven and earth, *Mattb. xi. 25.* Supreme or Most High, *Mark v. 7.* *Luke i. 32, 35, 76.* The invisible God, whom no man hath seen, nor can see, *Col. i. 15.* *1 Tim. vi. 16.* *John i. 18.* The living and true God, *1 Thes. i. 9.* *1 Tim. iii. 15. iv. 10.* The Lord Almighty, supreme over all, *Rev. i. 4.* God that sat on the throne, *Rev. xix. 4.* The head of Christ, *1 Cor. xi. 3.*

Admitting that three persons and one God be a scripture doctrine, and that the Son and Holy Spirit have an equal title to the godhead with the Father; it is impossible to account for the language that runs through every part of the New Testament, which seems strongly to inculcate to every attentive reader that God is so far from being three persons, that he is no other person,
agent

agent or being, than the Father of our Lord *Jesus Christ*. Let me recommend it to your serious consideration whether you can really think that it was the design of the apostles to establish the belief of Father, Son, and Holy Ghost being one God, when they expressly declare in some passages, that the one God is the Father only; and the same doctrine is necessarily implied in great numbers of others, through every part of the New Testament. Add to all this, that the Father is often described as absolutely supreme, the God of all, the Son and Holy Spirit not excepted. If the apostles, who were inspired with the spirit of God, intended their writings for the benefit and instruction of mankind, they could never be conceived to write in such an imperfect manner of the blessed God, as to leave out of their description two persons equally divine with the Father, and represent one person only, namely, the Father, as being the most high God.

And that I might give you farther satisfaction in this great point, I will consider it in another light, by selecting some few passages as a specimen of the rest; from whence it will plainly appear, how impossible it is to reconcile the doctrine of three persons and one God, with the plain declarations of Christ and his apostles. If the word God, as it is generally applied in the

New Testament, does not signify the person of the Father, but likewise the Son and Holy Spirit, it makes the sense so harsh and disagreeable, as really shocks one to repeat it. *John* iii. 16. God so loved the world, that *he* gave his only begotten Son, and so forth: that is, Father, Son, and Holy Ghost so loved the world, that *he* gave the Son.—Verse 17. God sent not his Son into the world to condemn the world: that is, Father, Son, and Holy Ghost sent not *his* Son to condemn the world. *Acts* x. 38. God anointed *Jesus of Nazareth* with the Holy Ghost: that is, Father, *Jesus* and the Holy Ghost anointed *Jesus* with the Holy Ghost. *Tit.* iii. 6. God shed on us the Holy Ghost abundantly, through *Jesus Christ* our Saviour: that is, Father, *Jesus Christ*, and the Holy Ghost shed on us the Holy Ghost, through *Jesus Christ*.

These instances are sufficient to demonstrate the absurdity of such an interpretation of the New Testament, as would make gross nonsense of several hundred passages. If you cannot think that the sacred writers could possibly intend so shocking a sense, you must be convinced that the one God is no other person or being, than the Father of our Lord *Jesus Christ*.

It may not be improper to add, that the unity of God in the strict and literal sense, as it is among the first dictates of nature
and

and right reason, confirmed by revelation, so it has been embraced by the best and wisest persons in all ages of the world. The old heathen philosophers discovered by the light of reason this grand and fundamental principle of all religion, that there is one, and but one supreme God in heaven and earth. But these wise men did not practise in religious matters consistently with their exalted sentiments of the unity and perfections of God. They carried the point so far as to lay it down as the duty of all persons to worship the gods established by law in their respective countries: which impious principle rendered their rational sentiments of no use to effect a public reformation of the polytheism and gross idolatry of the heathen world. This state of things is one strong argument among many others of the truth of christianity.

Thus far we have proceeded upon sure and certain grounds. That God is one, is the clear and distinct voice of reason and scripture; and that the one God is the Father only, is the express doctrine of Christ and his apostles. Three persons, Father, Son, and Holy Ghost, and one God, as determined in the *Atbanasian* creed, does not appear to be revealed in scripture, but has no better foundation than the authority of man.

I shall conclude this head with an extract from my defence, wherein there is an argument propounded to the consideration of the learned defenders of the Athanasian trinity; which, though strongly implied in some of the foregoing observations, deserves particular notice, as it contains an additional illustration of the grand doctrine contended for, and to which not even the appearance of an answer has yet been attempted.

“ I hope it may be assumed as a principle
 “ agreed upon by protestants and christians,
 “ that the New Testament was designed to
 “ give Jews and Gentiles right notions of
 “ Almighty God, more especially the latter,
 “ who were grossly sunk in superstition and
 “ idolatry. If then the Athanasian trinity
 “ be the express doctrine of Christ and his
 “ apostles, it necessarily follows, that the
 “ most precise and exact definition of the
 “ one supreme God, is a being consisting of
 “ Father, Son, and Holy Ghost; or when
 “ we think, or speak of God under his true
 “ character, we should consider him as three
 “ persons and one God: thus Dr. Water-
 “ land expressly allows the truth of this
 “ observation, when he says in his sermons,
 “ (p. 142.) *In strictness the one God is the*
 “ *whole trinity*; and Dr. M'Donnell con-
 “ tends, that the term, God, when used
 “ singly and alone, comprehends Father,
 “ Son, and Holy Ghost: and therefore we
 “ ought

" ought to find this precise and exact de-
 " scription of the one God, strongly in-
 " sisted upon in the books of the New
 " Testament. Now upon a strict enquiry
 " it appears, that the word, God, occurs
 " twelve hundred and eighty-eight times :
 " there are several hundred texts, wherein
 " the Father is stiled God absolutely, by
 " way of eminence, it being impossible by
 " the construction itself, that it should have
 " any other sense. It is reasonable to un-
 " derstand the word, God, in the same
 " sense in all other texts, excepting those
 " few, wherein the word is applied to
 " Christ, and other beings, in an inferior
 " sense, expressly warranted by the sacred
 " writers. There is not one text, wherein
 " the word, God, necessarily signifies more
 " persons than one. There is not one text,
 " wherein we are obliged to understand it
 " of three persons ; the sacred writers have
 " not afforded us the least plausible pre-
 " tence, or colour, for any such sense. What
 " Dr. M'Donnell has alledged to prove it,
 " has been effectually overthrown.*

" We

* Mr. Jones in his Catholic Doctrine of the
 Trinity, (p. 13.) produces " 2 Cor. v. 19. *God*
 " *was in Christ reconciling the world to himself*, as
 " an instance where the word, God, signifies
 " Father and Son, as the reconciler of the world
 " in the person of the Son, and the object to
 " whom

“ We are agreed on all sides, that the
 “ New Testament is a book containing an
 “ express revelation from heaven; one great
 “ design whereof is, to set men right with
 “ regard to their notions of Almighty God:
 “ and yet the most exact, precise, and for-
 “ mal description of God, upon the suppo-
 “ sition of the truth of the Athanasian
 “ doctrine, is not so much as once set forth
 “ in this sacred book; nay, great numbers
 “ of passages, wherein God is mentioned,
 “ are absolutely inconsistent with it. Add
 “ to this, that the sacred writers have pro-
 “ fessedly, and in a very solemn manner
 “ determined, that the one supreme God
 “ is the Father only, expressly distinguished
 “ from the Son and the Holy Spirit, who
 “ are represented in variety of passages, as
 “ inferior to him, and acting in all things
 “ according to his supreme will and plea-
 “ whom reconciliation was made in the person
 “ of the Father; yet there is but one word (God)
 “ to express them both.

REPLY. The absurdity of this interpretation
 appears at first view; God, that is, Father and
 Christ, was in Christ reconciling the world to
 himself, that is, themselves. Such an interpreta-
 tion only proves the sore distress of learned Atha-
 nasians to support a baffled cause. The plain
 sense of the apostle is this: Christ represented
 the person of God as his ambassador, and was
 endued with divine power to bring men to God,
 and put them upon terms of friendship with him.
 “ sure:

“ sure: from whence I think it follows,
 “ with the force of demonstration, that the
 “ Athanasian doctrine of three persons and
 “ one God was never delivered by Christ
 “ and his apostles, but was invented at
 “ first, and is still supported, by the au-
 “ thority of men; it being a palpable ab-
 “ surdity to suppose, that a co-equal trini-
 “ ty in unity, should be a scripture doc-
 “ trine, should be revealed in the New
 “ Testament, on which foundation alone
 “ it must depend; when the sacred writers
 “ professing to set forth to us the right opi-
 “ nion of God, are so far from giving us
 “ the least intimation of this doctrine in
 “ any one passage, that they solemnly in-
 “ culcate a notion of God in vast num-
 “ bers of plain passages absolutely incon-
 “ sistent with it. The learned defenders of
 “ this corrupt doctrine are challenged to
 “ produce one passage in the New Testa-
 “ ment, wherein the word, God, necessarily
 “ conveys the idea of three persons, Father,
 “ Son, and Holy Ghost. As a trinity in
 “ unity has confessedly the appearance, at
 “ least, of being repugnant to the common
 “ principles of reason; if the apostles had
 “ intended any such doctrine, they would
 “ not only have delivered it in plain and
 “ decisive terms, but likewise they would
 “ have explained and inculcated it by va-
 “ riety of arguments; as they would in this
 “ case

“ case have been called upon to answer the
 “ objections of Jews and heathens: but
 “ we do not find the least hint of this doc-
 “ trine in the discourses of the apostles;
 “ nor the least intimation that unbelievers
 “ or believers gave the apostles any trou-
 “ ble upon this account. As certain as the
 “ New Testament contains a just descrip-
 “ tion of Almighty God, so certain is it
 “ that the Athanasian trinity has demon-
 “ stratively no foundation there.”

Trinitarian Controversy Reviewed, p. 408—411.

To the one supreme God and Father of all, be ascribed all possible honour, by men and angels, for ever and ever.

I shall now give you a view of what is expressly delivered in the New Testament concerning our blessed Saviour and the Holy Spirit, from whence you will be enabled to determine this important cause with greater exactness, and settle your faith upon the foundation of Christ and his apostles. My dear christian readers, do but seriously weigh and compare the following passages.

When our Saviour had delivered the best discourse that ever appeared among the sons of men, towards the conclusion, he thus speaks of himself and the Father, *Mat. vii. 21.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my father, which is in heaven.

These

These words naturally signify, that the Father is the first and original author of our salvation, and that our Saviour refers every thing to his honour and glory; and therefore he cannot be supposed of equal dignity and authority with his heavenly father. This is the express doctrine of Christ in great numbers of passages.

Mat. x. 40. He that receiveth me, receiveth *him* that *sent* me.

Here our Saviour represents himself as an ambassador sent from Almighty God. But it is impossible to believe this of a person, equal to the Father as touching his godhead. Whosoever is sent by another, must be a person inferior to *him* by whom he is *sent*. I need only appeal to your common sense, whether you can really believe that our blessed Saviour, who professes himself *sent* of God, could intend, that you should think of him as equal to God by whom he was sent.

I would recommend to your consideration the seventeenth chapter of St. *John's* gospel, part of which I have quoted already: in that solemn prayer directed to Almighty God, Christ not only professes himself sent by his God and Father, but also that this was the main point we should believe concerning him. See ver. 3, 8, 21, 23, 25.

As certain as our Lord and master *Jesus Christ* was sent by God, so certain is it that
he

he is a person inferior to the great God of heaven and earth; of whom it would be little less than blasphemy to affirm, that he could act as embassador to the will of another person. It is observable, that our Saviour is expressly said to be sent by God or the Father, above twenty times.

John v. 30. I can of mine own self do nothing.

Here our Saviour declares, as strongly as words can declare any thing, that he is a person inferior to Almighty God; it being very absurd to affirm of God, that he has no power of himself, and that all his ability is derived from another person, which is absolutely inconsistent with the notion of equality with his God and Father, from whom he professes to have received all his powers. It is highly proper that you should seriously consider the whole discourse, of which this declaration is a part, and likewise the occasion that introduced it: Our Saviour having healed an impotent man upon the sabbath-day, the *Jews* attempted to kill him, as a breaker of the sabbath. But *Jesus* answered them, my Father worketh hitherto, that is, works of providence and mercy, and these charitable actions *I* work also, ver. 17. From calling God his Father in so peculiar a manner, and from comparing his own works with his Father's, the *Jews* were the more incensed at him, and

and charged him with making himself equal to God; not that they could possibly mean, that he claimed to himself to be God in any sense (for it does not appear that either they or his disciples had as yet any such notion); but that, according to their angry insinuations, he assumed to himself a power and authority like that of God. To this accusation our Saviour replies, not by asserting his equality with the Father, as might have been expected if the *Athanasian* doctrine had been true, but by disclaiming all power and authority in himself, and referring all his works to the Father, and by proving that he really was (what he professed to be) the promised Messiah, the Son of God, sent forth from God. That *the Son can do nothing of himself, but what he seeth the Father do*, ver. 19. That *the Father hath committed all judgment to the Son*, ver. 22. That therefore, *as all men honour the Father*, so they ought also to *honour the Son*, to the honour of *the Father which sent him*, ver. 23. That *as the Father hath life in himself, so hath he given to the Son, to have Life in himself*, ver. 26. That *he can of himself do nothing*; and that *he seeketh not his own will, but the will of the Father which sent him*, ver. 30. That *the works which he doth, bear witness of him, that the Father hath sent him*, ver. 36. All which declarations, and indeed the whole design of the discourse, undeniably demonstrate

demonstrate the inferiority of our Saviour to his God and Father. It is observable, that our Saviour in this discourse has declared twice of himself, that *he can of himself do nothing*, ver. 19, 30: as it were on purpose to prevent the presumption of men, who, notwithstanding all his care to maintain the supremacy of the one God, and Father of all, have dared to affirm, that the Son is equal to the Father as touching his godhead.

John x. 18. No man taketh *it* from me, but I lay *it* down of myself (namely, my life); I have power to lay it down, and I have power to take it again: this *commandment have* I received of my Father. To which it will be proper to add other declarations of our Saviour to the same effect. *John* xii. 49, 50. For I have not spoken of myself, but the Father which sent me, he gave me a *commandment* what I should say, and what I should speak. And I know that his *commandment* is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak. *John* xiv. 31. As the Father gave me *commandment*, even so I do. *John* xv. 10. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's *commandments*, and abide in his love.

I have no occasion to use many words to point out to you the full import of these
plain

plain and strong declarations of our blessed Saviour. Christ professes to have received commandments from his God and Father; and therefore he cannot be a person of equal dignity and authority with his God and Father, it being highly unreasonable to suppose, that the supreme God should be commanded by another person. If our Saviour be God in as high a sense as the Father, as it is sometimes expressed by learned men, he could receive orders from none, he could act in obedience to none. Let common sense determine your judgment upon this point, and you must be convinced, that he is supreme who gives commandments, and he is inferior who obeys; and consequently the Father is the one supreme God, and Christ is a person inferior to the one supreme God and Father of all.

For myself, I solemnly profess, that I must despair of understanding the plainest words, and that I must give up the scripture as the rule of my faith, if by the help of nice and subtle distinctions, of which the sacred writers say not one word, I must believe that a person, who acts in obedience to another's commands, can in any capacity whatsoever be equal to him by whom he is commanded.

Mark xiii. 32. But of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father;

ther; or, as it is expressed in St. *Matthew's* gospel, (xxiv. 36.) my Father only.

These words of our blessed Saviour were spoke to his disciples, in answer to their enquiries concerning the time of the destruction of the temple, and his second coming at the end of the world. Our Lord informed them, that the destruction of the temple would happen in that very generation, and would be attended with prodigious calamities to the whole *Jewish* people: but with regard to his second coming to judge the world with power and great glory, he assured them that none knew when that day would come, but the Father only: men, angels, and the Son himself were ignorant of it. I must beg you to consider, what were the natural thoughts of Christ's disciples upon hearing this declaration; and I dare say, you will easily determine that they took it as the words naturally signify, namely, that the Son did not know the day of judgment, and that the Father was the only person who knew it. It is impossible to conceive a plainer and stronger declaration than this of our blessed Saviour. If he had said of that day, none but my father knoweth, there had been no real difficulty in understanding his meaning; any unprejudiced man would have thought that all persons were excluded from the knowledge of the day of judgment, but the Fa-

ther only. But when our Saviour expressly mentions the highest orders of rational beings, and the Son himself, as ignorant of that day, about which he had been particularly asked, and that the Father only knew it, he has cut off all pretences for cavilling, as if he had expressed himself on purpose to prevent the extravagant imaginations of men, who notwithstanding this, have ventured to maintain, that our Saviour, as God, did know the day of judgment. But with what sincerity could our Lord tell his disciples that he did not know it, if he knew it in any capacity? + this, I am afraid, casts a vile reproach on the blessed *Jesus*; which makes him guilty of so much dissimulation, as to deny what he really knew. If our Lord had known the day of judgment, with respect to his divine nature, as learned men sometimes speak, and had not thought it proper to communicate the knowledge of it to his disciples, he would have plainly told them, that it was not for them to know the times and seasons; as he expressed himself to them when they asked him about the time of restoring the kingdom to *Israel*, *Acts* i. 6, 7. Let it therefore be fixed and determined, if our Lord's declaration upon this remarkable occasion be interpreted by common sense, that the Son, whilst he was upon earth, was ignorant of the day of judgment;

judgment; and therefore he cannot be God in as high a sense as the Father; he cannot be equal to him in all perfecti-
ons, because he was ignorant of some-
thing that the Father knew.

Mat. xxvi. 39. And he went a little fur-
ther, and fell on his face, and prayed, say-
ing, O my Father, if it be possible, let
this cup pass from me; nevertheless, not
as I will, but as thou wilt. To which may
be added several other passages, wherein
our Saviour is represented as offering up
prayers to his God and Father. See verses
42 and 44 of this chapter; the whole seven-
teenth chapter of *St. John's* gospel; *Luke*
xxii. 41, 42, 44; *Mat.* xxvii. 46; *Luke* xxiii.
34, 46; *Luke* vi. 12; chap. ix. 18, 28, 29;
chap. xi. 1, 2; *John* xiv. 16.

I would recommend to your serious con-
sideration these passages, wherein our Sa-
viour is represented as offering up pray-
ers to his God and Father, and ask your
own hearts, whether it could possibly be
the design of our blessed Lord, of whom
this is recorded, to fix in your minds the
belief of his being equal to the Father as
touching his godhead? How can he be God
in as high a sense as the Father, who
prays to the Father? praying to the Father
for himself and his disciples, strongly de-
clares a sense of his own dependence and
want of ability to perform what he thus

prays for with so much earnestness and submission. What reason can be assigned, why our Saviour should beg of his Father in such an humble manner, for that which he was able to effect by his own power? which must be the case, if the supposition of learned men be admitted, that he be God in as high a sense as the Father. The absurdity of this will appear still greater, if you consider what the author of the epistle to the *Hebrews* observes with regard to our Saviour's praying, chap. v. ver. 7. who, namely Christ, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him, namely, the Father, who was able to save him from death, and was heard, in that he feared. Our Saviour is here represented not only as praying, but as praying with strong crying and tears, which necessarily signifies a deep sense of his own insufficiency, and the absolute necessity he was under to offer up prayers to his God and Father. To imagine that Christ, of whom this is said, is God equal to the Father, and consequently had as much power to help himself as the Father, must, I am persuaded, appear to your unprejudiced judgment, inconsistent with common sense.

John xiv. 28. My Father is greater than I. To which may be added that passage in *St. John*, (x. 29.) where Christ says, My
D Father

Father which gave them me (namely the sheep) is greater than all. Christ must necessarily be included in all; because he expressly declares that the Father gave him the sheep, and consequently is greater.

The immediate design of the former declaration of our Saviour, was to administer comfort to his disciples, upon his acquainting them that he was going to leave them. But if they duly considered the state of the case, this was so far from being matter of sorrow, that they ought rather to rejoice, upon his and their own account, as he was going to the Father, from whom, by his intercession, they might expect the Holy Spirit the Comforter, to guide and direct them in the important office to which they were called. *If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.*

Learned men have been very much puzzled, to make this plain and strong expression of our blessed Saviour consistent with their doctrine of his being God in as high a sense as the Father, or equal to the Father as touching his godhead. I shall not trouble you with all their nice and subtle distinctions; only I shall observe, that some of the most judicious defenders of the *Athanasian* doctrine, have thought themselves obliged to ascribe a sort of pre-eminence to the Father above the Son, which indeed is giving

giving up the main point in question. Some things are so very plain, that they are rendered more obscure by many words. In this case, I need only recommend to your serious consideration our Saviour's own declaration, and compare it with the doctrine of the *Athanasian* creed: My Father is greater than I.—*Athanasian* creed: the right faith is, that our Lord *Jesus Christ*—is perfect God,—equal to the Father as touching his godhead, and inferior to the Father as touching his manhood.—But with what truth could our Lord say, that my Father is greater than I, if at the same time it was true, that the Father was not greater than him, considered as God. Our Saviour's words afford no grounds for this nice and subtle distinction; and I dare say, you would never have thought of any such thing, if your attention had been always confined to the express declarations of Christ and his apostles. In this case, the question is plainly this, whether the authority of our Lord and master *Jesus Christ*, or the decrees of fallible men, should be more regarded?

I could produce many other declarations of our blessed Saviour to the same effect; such as styling himself the Son of God, professing that he came down from heaven, not to do his own will, but the will of him that sent him, *John* vi. 38. That God gave him, *John* iii. 16. That the Father hath

appointed unto him a kingdom, *Luke xxii. 29.* That the Father has *given* him power over all flesh, *John xvii. 2.* That the Father *taught* him, *John viii. 28.* That he *heard* the truth of God, *John viii. 40.* And as our Saviour appealed to the mighty works he performed, as an evidence of his divine commission, so he constantly referred them to the honour of the Father, from whom he professes to have received the ability of working them. *John x. 25, 37. chap. xiv. 10.* The works that I do in my Father's name, they bear witness of me. If I do not the works of my Father, believe me not. The words that I speak unto you, *I speak not of myself*; but the Father that dwelleth in me, *he doth the works.*

With regard to these declarations of our blessed Saviour, I need only exhort you to form your judgment by the principles of common sense, and I believe you will naturally think that our Saviour intended to represent himself as a person inferior in power, dignity, and authority to his God and Father. Son of God, taught of God, coming down from heaven, not to do his own will, but the will of him that sent him; given by God, working in the name and by the power of God, cannot admit of any other interpretation, without supposing the scriptures to be the most obscure and dark writings that ever appeared in the world;

world; which must be a sad reflection upon the word of God, as it was designed for the benefit and instruction of all men; the poor, mean, and ignorant, as well as the wise and learned.

Having thus given you a faithful account of our Lord's own declarations, which ought to have the greatest weight with all persons who profess themselves his disciples, and would be thought to have a sincere reverence for their Lord and master; I shall now proceed to give you a view of what the apostles have expressly declared concerning our blessed Saviour.

Acts ii. 32. This *Jesus* hath God raised up.

Here it is expressly affirmed by the apostle, that our Saviour was raised from the dead by God. If Christ was equal to the Father as touching his godhead; it seems unaccountable that he should be raised from the dead by Almighty God: for according to this supposition, he must be invested with full power to raise himself, without receiving it from any other person; and consequently, as it is declared by the apostle that God raised him, the act of his resurrection undeniably shews his inferiority to Almighty God, to whom he was obliged for the exertion of this extraordinary power. As certain as Christ was raised from the dead by God, so certain it is that Christ is a person inferior to Al-

mighty God. 'Tis observable, that Christ is said by the apostles to have been raised from the dead by God, or the Father, above twenty times.

In opposition to these declarations of the apostles, there are some few texts quoted, wherein Christ seems to attribute to himself his rising from the dead. *John* ii. 19, 21. Destroy this temple, and in three days I will raise it up. He spake of the temple of his body. chap. x. 18. I have power to lay down my life, and I have power to take it again : this commandment have I received from my father. Our Saviour's own words clear up all the difficulty. It is true he speaks of his power of raising himself from the dead ; and at the same time he as distinctly says, that this very power was received from the Father ; and consequently he had no such power in himself, but professes himself to have received it from his Father ; which is exactly agreeable to the doctrine so frequently delivered by the apostles.

Acts ii. 36. Therefore let all the house of *Israel* know assuredly, that God hath made that same *Jesus*, whom ye have crucified, both Lord and Christ.

These words are the conclusion of St. *Peter*'s remarkable speech delivered to the *Jews* at the feast of Pentecost, when the apostles were endued with the miraculous
gift

gift of the Holy Ghost, by which they were enabled to speak languages they had never learned, at which all the different sorts of people who heard them were very much amazed, there being at that time devout *Jews* at *Jerusalem* from several nations, upon the account of that solemn festival. I would earnestly recommend this whole discourse to your careful perusal; it being reasonable to believe, that St. *Peter* having just received the gift of the Holy Spirit, according to the promise of our Saviour, would set forth the true christian doctrine upon so weighty an occasion.

As the *Jews* believed the prophecies of the Old Testament, he plainly proves to them, that this extraordinary power, of which they were witnesses, had been foretold by the prophet *Joel*. Then he proceeds to explain to them the true reason of God's sending this miraculous gift: the substance of which is to this effect; that God had raised *Jesus* of *Nazareth* from the dead, after he had been put to a painful and scandalous death, agreeably to the prophecies of the Old Testament. He appeals to their own knowledge for the mighty works he had performed amongst them, and now God had exalted him to the highest honour and dignity, of which they might be thoroughly assured by their own senses, as they could plainly see and hear

the wonderful gift of the Holy Spirit, which Christ had sent down from God, according to a promise delivered before his death. Then he concludes with the text I have produced. The whole design of St. *Peter's* discourse upon this remarkable occasion, was to prove to the *Jews*, that *Jesus* whom they had crucified, was made by God Lord and Christ. From this it undeniably follows, that our Saviour is a person inferior to God or the Father ; it being infinitely absurd to imagine, that if he be God in as high a sense as the Father, he could be made by him Lord and Christ. It could never be the design of St. *Peter*, to establish in the minds of the *Jews* the belief of Christ's equality with the Father as touching his godhead, because he has expressed himself in such a manner as necessarily overthrows any such opinion, if he intended that his discourse should be understood according to the principles of common sense, which must convince you, that a person made Lord and Christ by God, cannot be equal to God by whom he was made. It is observable in this discourse, that the same person who is called God, is in one passage stiled the Father, (see ver. 33.) which undeniably shews, that God does not signify Father, Son, and Holy Ghost, but the Father only. Add to this, that the word God occurs no less than eight times, and

plainly means the Father, as distinguished from Christ and the Holy Ghost ; it being impossible it should have any other sense, without supposing St. *Peter* to talk in a way not to be understood.

Having thus given you a view of this very remarkable speech of St. *Peter*, delivered upon a solemn occasion, instead of producing particular texts from the *Acts of the Apostles*, I would earnestly recommend to your serious consideration all those speeches of St. *Peter* and St. *Paul*, wherein they profess to set forth the substance of the christian doctrine.

Chap. iii. ver. 12, to the end.

It is observable in this speech of St. *Peter* to the *Jews*, that God is said to glorify his Son *Jesus*, to have raised him from the dead, and that Christ was the prophet whom the Lord their God had promised to raise up and send amongst them ; all which necessarily signifies, that our Saviour is a person inferior to Almighty God. I must appeal to your common sense, whether the *Jews* to whom this speech was directed, could take it in any other sense, than that Christ could not possibly be represented as equal to God, by whom he was glorified, raised from the dead, and sent to them as a prophet. The word God is likewise mentioned in this speech not less than eight times : in all which passages it necessarily signifies the

person of the Father only, as distinguished from Christ; and to imagine it otherwise, would introduce such gross absurdities, as I have taken notice of before. See page 34.

Acts iv. 8 to 13.

By this speech of St. *Peter* before the *Jewish* Sanhedrim, it evidently appears, that Christ is represented as inferior to Almighty God, who had raised him from the dead, and exalted him to the highest honour and dignity.

Acts v. 29 to 33.

The same observations may be made of this speech of St. *Peter* and the other apostles: only I would note, that the word God is mentioned four times, and expressly distinguished from Christ and the Holy Ghost.

Acts x. 34 to 44.

This speech of St. *Peter* was occasioned by the account that *Cornelius* the good centurion, to whom he had been directed by a vision from heaven, had given of himself. In this St. *Peter* declares, that God anointed *Jesus of Nazareth* with the Holy Ghost and with power; that God raised him from the dead, and that he was ordained of God to be the judge of quick and dead. If our Saviour was enabled by the power of God to perform miraculous works; if God raised him from the dead; if he be a person ordained by God to be the judge of quick and dead, it necessarily follows that our Sa-
viour

viour is a person inferior to Almighty God, it being highly unreasonable to suppose him equal in any capacity to God, from whom he received his powers and abilities, and by whom he was ordained or appointed to the office of being judge.

Acts xiii. 16 to 42.

St. *Paul* in this speech, delivered to the *Jews* in a synagogue at *Antioch*, maintains the same doctrine with his fellow-labourer St. *Peter*, that *Jesus Christ* was condemned and crucified by the *Jewish* people, and that God raised him from the dead, agreeably to the prophecies of the Old Testament. The same observations that I have made upon St. *Peter's* speeches, may be applied to this, and so I have no occasion to repeat them.

Acts xvii. 22 to 32.

St. *Paul* in this discourse professes to set forth to the *Athenians* whom he found wholly given to idolatry, the main principles of the christian doctrine: As the *Athenians* were entire strangers to the books of the Old Testament, he argues with them upon the common principles of reason, and takes occasion, from an altar he had observed with an inscription to the unknown God, to enter upon the proof of the one true God, from the works of creation and providence. From whence he undeniably demonstrates to them the unreasonableness of worshipping the works of mens hands.

instead of that omnipresent God, in whom we live, move, and have our being. Yet he observes, that the great ignorance in which mankind were involved, would in some measure take off from the guilt of deluded people. But from the general ignorance which prevailed, he argues very strongly for the needfulness and credibility of a revelation from God: now he commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

In this discourse of *St. Paul*, there is so far from being the least hint of Christ's being equal to God, that the whole purport of it is absolutely inconsistent with it. The *Athenian* philosophers must have had a very strange notion of *St. Paul's* reasoning; they might indeed have very justly mocked if they could have imagined that he intended they should believe a person equal to the great creator of heaven and earth, whom he represented as ordained or appointed by God to be the judge of quick and dead, and whom God had raised from the dead. I must beg you further to take a serious review of this whole discourse, in order to be fully satisfied who the person is whom *St. Paul* describes by the name of
God,

God, and you will soon be convinced, that he is one supreme intelligent agent or person, the Lord of heaven and earth, as distinguished from Christ, and consequently is the Father only, and not Father, Son, and Holy Ghost. Admitting that the word God signifies three persons, it turns this plain and admirable discourse into gross nonsense, and glaring absurdities.

See likewise St. *Paul's* speech delivered before *Agrippa*, chap. xxvi. and St. *Stephen's* chap. vii.

I must intreat you to consider carefully the main scope and design of the discourses we meet with in the Acts of the Apostles, and you will find, that when the apostles address themselves to the *Jews*, they prove that *Jesus of Nazareth*, whom they crucified, was raised from the dead by Almighty God, and advanced to the highest honour and dignity, according to the prophecies of the Old Testament, and therefore they ought to acknowledge him as Lord and Christ. But when St. *Paul* who was the apostle of the *Gentiles*, preaches to those who were ignorant of the one true God, and were unacquainted with the writings of the Old Testament, he labours to turn them from idolatry, and all vice and wickedness, to the acknowledgment and worship of the one supreme God, the maker of heaven and earth, who had sent an extraordinary person into the world to give mankind
a clear

a clear knowledge of their duty; and that this person was appointed by God to judge the world in righteousness, of which all men might be thoroughly assured, because God raised him from the dead.

Now if our Saviour be God in as high a sense as the Father, if he be equal to the Father as touching his godhead, you must certainly think it very strange, or rather unaccountable, that the apostles in their discourses, when they profess to set forth the christian doctrine, should take no notice of such an extraordinary article, should not give their hearers the least hint of Christ's being supreme God; nay, that they should constantly speak of him in such a way as is impossible to be reconciled with the notion of his supreme godhead. Can it be imagined, that they would be so much wanting to their duty, as to neglect an important part of their commission? Or can any serious christians believe, that divines of latter ages should be able to express the doctrine of Christ with more exactness than the apostles themselves, who had the extraordinary gift of the Holy Spirit, and were enabled to preach it to all nations? For upon supposition that the *Athanasian* doctrine of Christ's supreme godhead be true, those that lived four or five hundred years after the days of the apostles, have given us better instructions upon this point than the apostles

apostles themselves. But as this can never enter into the heart of any serious christians, you will naturally conclude, that the doctrine of Christ's supreme godhead was no part of the apostles commission, but is no better than the invention of men; and therefore it ought to be rejected by all christians, who pay any regard to the express determination of Christ and his apostles. Much less can the most ingenious divines find the least distant intimation of the doctrine of three persons and one God in the plain discourses of the Acts of the Apostles; not the least colour of evidence there appears of this famous doctrine, at a time when the apostles, as faithful stewards of Christ, were particularly obliged to set forth to Jews and heathens the right opinion of Almighty God: their silence upon such occasions undeniably demonstrates the falshood of the Athanasian doctrine, if it be considered that the character or description of God recorded in these discourses, is absolutely inconsistent with it. That the apostles should omit a fundamental doctrine of christianity, (for so it must be deemed upon the supposition of its truth) when they admitted converts into the church of Christ, and at the same time express themselves in language not to be reconciled with it, must appear very incredible, or rather absolutely impossible, to all sincere

sincere and unprejudiced christians, who are disposed to employ their reason upon religious subjects, and take their faith from the exprefs declarations of those holy persons, who *alone* received a commission from God and Christ to give us a faithful account of the true gospel of Jesus Christ.

I shall conclude my observations upon this head with some exprefs declarations concerning our blessed Saviour in the epistles, which were wrote to professed christians, and in the book of revelations.

1 Cor. xi. 3.

The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.

Let common sense determine your judgment, and you cannot help thinking that Christ is a person inferior to Almighty God, if the strongest and clearest expressions are to be taken in the plain and proper sense.

1 Cor. xv. 24, 27, 28.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.—For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

From

From these texts it evidently appears, that all authority and dominion were originally in the Father alone, and from him delivered to the Son: that the Son's dominion was then complete, when all things were actually subdued unto him, and the Father had put all things under his feet: and that the Son's delivering up at the end the kingdom unto the Father, and being subject unto him that put all things under him, is a plain acknowledgment, that all authority was and is originally in the Father alone, and consequently our Saviour is a person inferior in power, dignity and authority to Almighty God, from whom he at first received his extraordinary pre-eminence, and to whom at last he is to surrender it; just as a general delivers up his commission to his king when he has finished the war, for the carrying on of which he at first received it.

Philip. ii. 5, 6, 7, 8, 9, 10, 11.

Let this mind be in you which was also in *Christ Jesus*, who being in the Form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God hath highly exalted him,
and

and given him a name which is above every name, that at the name of *Jēsus* every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that *Jēsus Christ* is Lord, to the glory of God the Father.

Some of these expressions, according to our *English* translation, seem to carry a sense with them inconsistent with the doctrine I have been establishing from the declarations of Christ and his apostles: But, upon examination, they will be found perfectly consistent with it, and the whole of what I have quoted will be a strong confirmation of the inferiority of Christ to Almighty God. The design of St. *Paul* in this place, is to exhort the *Philippians* to lowliness of mind, from the example of Christ, who though a person of extraordinary dignity, though he had glory with the Father before the world was, divested himself of it, and condescended so far as to become man, and even to suffer a painful and scandalous death. Wherefore God hath raised him to a very high degree of honour, and of his free grace hath bestowed upon him an authority above all, that every rational creature might acknowledge that Christ is, by the gift of God, Lord, to the glory of God the Father. This is the general meaning of this remarkable passage: and as you
do

do not understand the *Greek* language, in which the New Testament was written, I appeal to the learned for the fairness of my translation, which differs from the *English*: *Who being in the form of God, thought it not robbery to be equal with God,** should be rendered thus: who before his incarnation or appearing in the flesh, being in the form or likeness of God, yet was not eager to retain that likeness to God, or was not greedy to be honoured as a God: *But made himself of no reputation.** This should be translated; but divested himself, or emptied himself (of that form or likeness to God which he before possessed.)—*Wherefore God hath highly exalted him, and given him a name which is above every name.** This should be translated; God hath raised him to a higher degree of honour than he had before, and hath given him, as matter of favour, a name or authority.—That I do not impose upon your understandings, by giving a different translation from the *English*, you may be convinced by common sense, from the latter part of the words. If *St Paul* had intended to set forth the common doctrine, that Christ is equal to the Father as touching his godhead, how could this extraordinary apostle immediately after declare, that

* See my Defence of the Appeal, p. 113—119, where the translation here given of these expressions, is supported by proper authority.

God exalted him, that is, raised him to very high dignity? * Can the most high God be raised to higher dignity? It is absolutely impossible. Again, how could Christ, if equal to God in all perfections, have any thing *given* him by Almighty God? St. *Paul's* argument upon another occasion clearly determines the point in the present case. In the xith chapter of his epistle to the *Romans*, verse 35, he thus expresses himself: who hath first given to God, and it shall be recompensed to him again? These words strongly declare that the most high God cannot possibly have any thing given him by the most exalted person whatsoever: for (as he goes on) of him, and through him, and to him, are all things. As therefore St. *Paul* affirms, that Christ had a name given him by God, it undeniably follows from his own argument, that Christ cannot be supreme God, or equal to God who gave him this name: for who hath first given to him, and it shall be recompensed to him again? the conclusion of the whole cannot admit of any other sense than that Christ, considered in his highest capacity, is a person inferior to God. We must acknowledge Christ to be Lord; but Lord made and appointed by the free

* Whether the Greek word be taken in the comparative sense or not, it is implied that he was raised to higher dignity.

grace

grace of Almighty God, according to the express declaration of *St. Peter* in his first speech to the *Jews* (already quoted) and confirmed by *St. Paul* in this remarkable passage, who has in a very solemn manner determined, that *Jesus Christ* is Lord, to the glory of God the Father.

I think it but common justice to observe that there is another interpretation given of this controverted passage in the *Philippians* by some worthy christians, and which is far from being unreasonable. It has been generally taken for granted, that the words necessarily refer to Christ's pre-existent state, and probably they do so: But they are certainly capable of a good sense, without any reference to a pre-existent state. The 6th, 7th, and 8th verses may be thus paraphrased: "Who, though he was like the most high God, and represented his majesty and power to us by virtue of extraordinary miracles, and likewise by that honour which was given him by men upon account of his amazing power, yet was not eager to retain that likeness of God; but in condescension to the will of God, he laid aside that glorious state, and became like a slave by suffering himself to be treated as such with all sorts of indignities, and so appeared as a common man; and being thus found in his external state and condition like a common mortal,

"mortal, he humbled himself so far at the
 "will of God as to submit, not only to
 "death, but the most painful and scanda-
 "lous death of the cross." *Wherefore God
 also hath highly exalted him, &c.*

According to this explication, we have
 three distinct states of Jesus Christ clearly
 pointed out. 1. A state of dignity whilst
 he was engaged in miraculous operations.
 2. His state of humility, whilst he was in
 the power of his enemies, from whom he
 suffered so much. 3. His exaltation to a
 more glorious state than he enjoyed before,
 as a reward of his humility and obedience.
*The sense given of these expressions, was
 made in the likeness of men, or became like
 men, and was found in fashion as a man,*
 may be justified by Judg. ch. 16. ver. 7,
 11, 17. where Samson, though he was a
 man, yet says he should become as any
 other man, if such and such things were
 done unto him.

Colos. i. 15. Who is the image of the in-
 visible God, the first-born of every crea-
 ture. To which may be added *Rev. iii. 14.*
 These things saith the Amen, the faithful
 and true witness, the beginning of the cre-
 ation of God.

In the former description our Saviour is
 plainly distinguished from God who is de-
 scribed by the peculiar attribute of invisi-
 ble; and in the latter, he is expressly af-
 firmed

firmed to be the first-born of every creature, and the beginning of the creation of God, or the first being whom God produced or created, as the words in the *Greek* signify; (for the truth whereof I appeal to the learned) and consequently Christ is a person inferior to the great creator of heaven and earth, it being infinitely absurd to suppose any being whatsoever to be equal to God, by whom he was produced or created.

I could produce great numbers of other texts to the same purpose; such as, *1 Cor.* iii. 23. And ye are Christ's and Christ is God's. *Ephes.* i. 3. The God and Father of our Lord *Jesus Christ*; and so in many other passages of the epistles, *Heb.* i. 2, 4. Whom he (namely God) hath appointed heir of all things.—Being made so much better than the angels, *1 Pet.* i. 20, 21. Who (namely Christ) verily was fore-ordained—for you, who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God. *Rev.* i. 1. The revelation of *Jesus Christ*, which God gave unto him. Chap. iii. 12. Him that overcometh, will I make a pillar in the temple of my God.—And I will write upon him the name of my God, and the name of the city of my God. Which cometh down out of heaven from my God.

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It is observable that our Saviour, when he is represented as being invested with his highest dignity and honour, so as to receive acknowledgments of praise and glory from all rational creatures, is described under the character of a lamb that was slain, and is carefully distinguished from *him that sitteth upon the throne*, namely, *the Lord God Almighty*, as he is expressly stiled in distinction from the *Lamb*, *Rev. xv. 3. God and the Lamb* are expressions that frequently occur in the book of Revelations.

+ I have no occasion to make particular observations upon these texts; upon reading them you will be readily convinced, that Christ, considered in his highest capacity, is a person inferior to the great God and Father of all.

Thus I have given you a faithful account of the express declarations of the apostles upon this important point, which exactly agree with the doctrine delivered by our blessed Saviour. I must earnestly intreat you, as disciples of Christ, to take a serious review of the evidence produced, which is no less than the infallible word of God. Do but grant that the apostles, who were inspired with an extraordinary assistance of the Holy Spirit, could set forth the doctrine of their Lord and master *Jesus Christ* with more exactness, than ~~men~~ who lived several hundred years after their time; and
you

you must be convinced that Christ, though a person of the most exalted dignity next to God himself, must be acknowledged to be inferior to the one supreme God and Father of all, from whom he in the most solemn manner professes to have received all his powers and abilities, and to whose ultimate glory he directed all his actions. And the apostles, when they are setting forth the highest honour of Christ after his resurrection and ascension into heaven, plainly declare that God was the original author of it; and that it was bestowed upon him as a reward of his voluntary and amazing humiliation and sufferings; and that his most exalted dignity above men and angels, was ultimately directed to the glory of God the Father.

In order to give you all possible satisfaction, 'tis highly proper to take notice of the objections made to this doctrine, or that part of the New Testament which has afforded the most plausible grounds for so dangerous a notion, as the co-equality of the Son with the one supreme God and Father of all.

It is argued that our Saviour has such titles and attributes ascribed to him in scripture, as necessarily denote him to be God in as high a sense as the Father: and that when he seems to be so frequently represented as inferior to God, we must interpret

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this of his humanity, as it is expressed in the *Athanasian* creed; equal to the Father as touching his godhead, and inferior to the Father as touching his manhood: so that according to this account, our Saviour is a composition of two intelligent persons, God and man, or God united to a soul and body.

I will first give a distinct answer to the argument drawn from our Saviour's titles and attributes; and then I will consider this wonderful account of Christ's incarnation, and compare it with the express declarations of scripture, and shall refer the whole to your judgment.

With regard to the high titles and attributes ascribed to our blessed Saviour, let it be observed, that it is no wonder that very high things are said of *him* in scripture, who is represented as next in dignity to God himself, and has abundant honours conferred upon him by Almighty God. But the sacred writers have taken particular care to secure the unequalled majesty of the one supreme God in all those passages, where they speak in the highest strain of the one mediator *Jesus Christ*. It is readily granted that our Saviour has the title of God ascribed to him in some few texts, the principal of which are these.

John i. 1, 2. In the beginning was the word, and the word was with God, and the word

word was God. The same was in the beginning with God.

In the beginning, most probably signifies, in this text, before all ages, before the creation of the world: *was the word*, namely, the Son of God, who in the book of Revelations is called the word of God, *Rev. xix. 13.* the great revealer of his will to mankind: *and the word was with God*, as one person is present with another; he was with the Father, *1 John i. 2.* Had glory with God before the world was, *John xvii. 5.* *And the word was God.* Now the question is, whether the word God, as applied to Christ, is to be interpreted in as high a sense, as when used of God with whom he was: according to the strict propriety of the *Greek* tongue (for the truth of which observation I appeal to the learned) the word God, applied to our Saviour in this particular passage, very fairly and reasonably signifies a person inferior to the God with whom he was. The words may be rendered thus in no bad *English*: the word was with the God, (namely, supreme) and the word was a God (namely, an inferior God.) But without any knowledge of the original language, you may be thoroughly satisfied that the word God is frequently used in scripture in an inferior sense, as undeniably appears from several instances. *Moses* was called a God, *Exod. iv. 16.*—

Thou shalt not revile the gods, nor curse the ruler of thy people, *Exod.* xxii. 28.—God is stiled the God of gods, *Deut.* x. 17.—They changed their minds, and said that he was a God, *Acts* xxviii. 6.—For though there be that are called gods, whether in heaven or on earth, (as there be gods many and lords many) *1 Cor.* viii. 5.—Who opposeth and exalteth himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God, shewing himself that he is God, *2 Thes.* ii. 4.—Not to multiply examples in so plain a case, our Saviour's own answer to the *Jews*, when they charged him with making himself a God, (not that they could possibly mean to accuse him of affirming himself to be the supreme, self-existing deity, nor even of taking upon himself to be a divine person at all, but only of assuming to himself the authority of God, because he called God his Father, and consequently made himself the Son of God, which they represented in an aggravating manner, as making himself God): our Saviour's answer, I say, determines this point beyond a possibility of contradiction; *Jahn* x. 34, 35, 36. Is it not written in your law, I said ye (namely, rulers and magistrates) are gods, (and children of the most high) *Psalms* lxxxii. 6.—If he called them gods, unto whom the word of God came, and
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the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? our Saviour's argument is evidently this: if according to your own law magistrates have the title of gods given them, as deriving their authority from God; how much more might that person have the title of God, or Son of God, whom the Father hath sanctified, and sent into the world with an extraordinary commission? so that at the very time that our Saviour is proving to the *Jews* that he might be called a God, or Son of God, he represents himself as inferior to the supreme God and Father of all, by whom he professes to have been sanctified and sent into the world: and therefore, I think I have a right to conclude that the notion of an inferior God, though not agreeable to creeds of human invention, depends upon no less authority than that of our Lord and master *Jesus Christ*.

John xx. 28. St. *Thomas* calls our Saviour God, when he was thoroughly convinced, by seeing and feeling, that he was raised from the dead. But St. *Thomas* could not possibly mean it in the highest sense, because our Saviour himself declares after his resurrection, I ascend unto my Father and your Father, to my God and your God; and 'tis expressly affirmed by all the

apostles, whose writings have been transmitted to us, that he was raised from the dead by God, or the Father.

In like manner, when our Saviour is called God, *Heb. i. 8.* But unto the Son he saith, thy throne, O God, is for ever and ever; he is evidently represented as inferior to Almighty God in the following verse: thou hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. So that although he is called God, or a God, yet he must be acknowledged to be inferior to his God and Father, who is expressly said in this passage to have raised him to higher dignity than the angels, upon account of his greater degree of virtue and obedience.

Rom. ix. 5. Of whom Christ came, who is over all, God blessed for ever.

Christ seems to be styled, according to our *English* translation, *God blessed for ever*: But in this case I must appeal to the learned, whether the words are not fairly capable of a different rendering; *of whom Christ came, who is over all, God be blessed for ever*, or, of whom Christ came, God who is over all be blessed for ever: or, of whom as concerning the flesh is Christ,* whose is the God over all blessed for ever.

* This is not the very order of the words in the original Greek, but supposes a transposition of one single letter, which the learned well know might easily happen by the mistake of a transcriber.

I prefer the last to any of the former ; because *St. Paul's* professed view, in this and the foregoing verse, is to reckon up the *Jewish* privileges. Now the *Jews* valued themselves chiefly upon their being the peculiar people of God. They gloried in God being their God, chap. ii. 17. 'Tis therefore unlikely that the apostle, so great a master of address, should overlook the main privilege of the *Jewish* people, at a time when he was speaking in as high a strain as possible of his countrymen, in order to take off from the envy he might be liable to from the disagreeable subject he was entering upon, namely, the casting off the *Jews* from the extraordinary favour of being the people of God, and the admitting the *Gentiles* or *Heathens* into the gracious terms of the gospel covenant, whereby they became entitled to all the privileges of God's people. If the case be considered in this view, 'tis scarce possible to imagine that *St. Paul* should take no notice of the grand privilege of the *Jewish* people upon so remarkable an occasion, when he carefully reckons up all the rest of their privileges. But if we take the words as I have rendered them, they admirably suit the apostle's design, and the grand privilege is inserted to a noble advantage. In *English* thus : whose is the adoption, and the glory, and the covenants,

and the giving of the law, and the service; (namely, of the tabernacle and temple) whose are the fathers, and of whom as concerning the flesh is Christ, whose is the God over all blessed for ever. *Fathers, Christ, God*, appear with the utmost propriety. In confirmation of this sense of the words, 'tis observable, that the word blessed is generally applied to God the Father in other places of scripture; *Mark* xiv. 61. Art thou the Christ, the Son of the Blessed. 'Tis likewise agreeable to St. *Paul's* way of expressing himself, *Rom.* i. 25. The *Heathens* worshipped the creature more than the creator, who is blessed for ever. See 2 *Cor.* i. 3. Chap. xi. 31. *Ephes.* i. 3. But admitting that this lofty title, as in our translation, be applied to Christ, 'tis plain that he must be excepted, as St. *Paul* argues upon another occasion, by whose supreme authority he is over all God blessed for ever.

It has been imagined, that our Saviour is styled God, *Acts* xx. 28. To feed the church of God, which he hath purchased with his own blood. But the most ancient manuscripts read it, the church of the Lord; for the truth of which I appeal to the learned.

So likewise 1 *Tim.* iii. 16. God was manifest in the flesh.

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Since the publication of the Appeal, there has appeared a very curious dissertation of the great Sir Isaac Newton upon this very text, wherein he has made it at least highly probable, that the word, *God*, is a corruption inserted in the room of *which*, referring to mystery, as it is still preserved in the Latin versions, and some Greek copies of the New Testament. (Let the curious reader consult his two Letters to Mr. Le Clerc, printed for Payne 1754.)

Again, it has been thought that our Saviour is styled true God, 1 *John* v. 20. This is the true God and eternal life.

But if St. *John's* style be considered, and the whole verse be thoroughly weighed, this interpretation will appear very unreasonable. The character of true God is naturally referred to God the Father, according to St. *John's* account of our Saviour's own words, *John* xvii. 3. This is life eternal, that they may know thee the only true God, and *Jesus Christ* whom thou hast sent; to which text this is parallel. We know, says the apostle, that the Son of God is come, and hath given us an understanding that we may know him that is true (*the true God*, as it is expressed in the best and oldest manuscripts, for the truth of which I must appeal to the learned,) and we are in him that is true, (*the true God*, the order of the words plainly requiring it

to be understood of the same person) in (that is, by or thro') *Jesus Christ*. This is the true God and eternal life. The meaning is; this is the true God, whom the Son of God hath given us an understanding to know, and in whom we are by his means. Thus ver. 11. of this chapter: this is the record that God hath given to us eternal life, and this life is in (that is, by or through) his Son. But if we suppose the words to refer to Christ, he is then styled the true God, and the Son of the true God, in the same verse, directly contrary to our Saviour's own words, as delivered by the same St. *John*, to which this text is parallel.

But with regard to the title of God being in some few texts ascribed to our blessed Saviour, it may be asked how God can be one according to the distinct voice of reason and scripture, as before observed, if other beings, besides the one supreme deity, more particularly Christ, may be justly called gods? To which it may be answered, that the one, or the only God, are expressions in scripture which signify the chief or supreme God. This appears extremely plain from other instances: thus, when it is said that God only is holy, tho' angels are likewise styled holy, the sense must be, that he alone is supereminently and unchangeably holy; as likewise it is declared,

declared, that there is none good but one, that is God, tho' we read of good men and good spirits. In the same manner, though there are gods many, as *St. Paul* tells us, to us christians there is but one God the Father, one supreme God and Father of all, and all others derive their being, power and authority from him, the chief and independent God of the whole creation.

Only let it be carefully observed, that as we ought not to allow the character of an inferior God to any being, without an express warrant from the one supreme God; so it is our indispensable duty not to reverence any beings, though they might have been styled gods, which was the case of the angels in the Old Testament, as our mediators and intercessors, without an express authority from the God of gods, our Saviour being the only inferior God appointed to that office by the most high God and Lord of heaven and earth.

The next title ascribed to our blessed Saviour, whereby it has been inferred that he is God equal to the Father, is *Rev. i. 11, 17.* I am alpha and omega, the first and the last.

'Tis granted that this high title is ascribed to Almighty God, as in other passages, so likewise in this very chapter. But 'tis very remarkable, that this high title is given to our Saviour in such a way, as to di-

stinguish him from his God and Father ; for it comes after a solemn declaration of the Father, I am alpha and omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Some writers indeed have taken pains to prove, that this description is intended of our Saviour, whereas nothing can be more evident than that it is the peculiar and distinguishing character of the Father only. Do but read the beginning of this prophecy : *John* to the seven churches which are in *Asia* ; grace be unto you, and peace from him which is, and which was, and which is to come ; and from the seven spirits which are before his throne ; and from *Jesus Christ*, who is the faithful witness, and the first-begotten of the dead. Here *Jesus Christ* is undeniably represented in a character very different from the supreme Father, who has the peculiar character of *him* which is, and which was, and which is to come.

'Tis likewise applied to the person of the Father only, in every other passage where it occurs. See chap. iv. 8. chap. xi. 17. chap. xvi. 5. Add to this, that there is no text in the New Testament, wherein our Saviour is described by the character of Lord God Almighty.

In this chapter the Father has the title of alpha and omega, the beginning and the ending ;

ending; and Christ has likewise the title of alpha and omega, the first and the last. (See also *Rev.* xxii. 13.) Now the question is, whether we must understand this as applied to Christ in as high a sense as when applied to the Father? Do but compare the whole context, and it will plainly appear that there is a wide difference in the manner of the application. The Father has the additional character of which is, and which was, and which is to come, the Almighty; which is never ascribed to Christ. The Son has this character added, ver. 18. of this chapter. I am he that liveth, and was dead. By comparing this with the fifth verse, where our Saviour is called the *first-begotten of the dead*, the reason may be determined of our Saviour's being styled first, as being the first-born from the dead, as 'tis expressed *Colos.* i. 18. And probably he is styled last, because he is to continue head of the church, invested with regal authority, till he hath thoroughly accomplished all that God foretold should be fulfilled: God hath made him head over all things, and he must reign till he hath put all enemies under his footstool. Our Saviour is likewise styled, *the author and finisher of our faith*, *Heb.* xii. 2. Upon the whole, Christ is styled alpha and omega, the first and the last, consistently with the acknowledgment of the Father being alpha and omega the
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beginning and ending, in a far higher sense, as being the Almighty, which is, and which was, and which is to come.

Again, it has been urged, God is king of kings, and Lord of lords; Christ is also called king of kings and lord of lords, and therefore he is God equal to the Father. The weakness of this argument sufficiently appears by what has been already set forth. 'Tis granted, that our Saviour has this grand title ascribed to him, *Rev.* xvii. 14. and xix. 16. But if you consider the declarations of the New Testament, this can occasion no confusion: God hath *made him lord of lords, Acts* ii. 36.—God hath set him at his own right hand in the heavenly places: far above all principality and power, and might and dominion, and every name that is named.—And hath put all things under his feet, and gave him to be the head over all things to the church, *Ephes.* i. 20, 21, 22. 'Tis very surprizing, that learned persons should conclude that Christ, who is expressly said to be made Lord, and appointed king over all rational beings, is equal to him who made and appointed him, and it is frequently declared, that all the power and authority, with which our Saviour is invested, is derived from his God and Father. He received his kingdom from Almighty God, and will at last, according to the express declarati-
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ons of St. Paul, deliver it up to him, who is therefore the only potentate, the king of kings and lord of lords, in the highest and most absolute sense, as being supreme king, lord and God of all, the Son himself not excepted; who, by his appointment, and in a lower sense, is a king of kings and lord of lords.

Isaiah ix. 6. Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father.

This text has of late years been frequently cited by common christians to prove the supreme godhead of Christ. This doubtless is an eminent prophecy of our Saviour and very consistent with the character given of him in the New Testament, where we are assured, that he was invested with high dignity, honour, and dominion by his God and Father, after he had performed the great work of our redemption. But the greatest stress is laid upon the mighty God, or as the words should be rendered, *a mighty God, (or Lord,) the everlasting Father*: a mighty God (or Lord) is well explained by those passages of the New Testament, wherein Christ is styled *heir of all things, lord both of the dead and living, the prince of the kings of the earth*, and in one word (by the appointment of the Father)

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our judge, our Lord, and our God. The purport of all these titles is justly set forth by St. Paul, Phil. ii. 9. *God has given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.* As the apostle has expressly observed, that all the honour and dignity of Christ were *given* him by his God and Father for his supereminent merits; so in this lofty prophecy of Isaiah 'tis declared, *to us a son is given*, which plainly shews that this extraordinary Son *was given* by God, in exact agreement with the language and sentiment of the New Testament: this directly maintains the supreme authority of the Father and inferiority of the Son, it being absolutely impossible that the supreme God should be *given* or have any thing *given* to him, according to the express declaration of St. Paul, cited above (see p. 95.) Rom. xi. 35.—As for the title of *everlasting Father*, to imagine, according to our English translation, that the Son has the title of Father, is manifestly absurd, as it would make the Son the Father of himself. The true rendering of these words, according to the best copies of the Greek translation and the vulgate, or Latin Bible, is, *the Father of the future age, or the age of*

of the gospel; it being declared by St. Paul, Heb. ii. 5. that to Christ only, and not to angels, hath God put in subjection this age to come, in exact agreement with the tenor of the New Testament. 'Tis worth observing, that one old copy of the Greek translation, viz. the Vatican, omits these words, *a mighty God, the everlasting Father*, and contains this title only, *the messenger of the great council*.

Jerem. xxiii. 6. *This is the name whereby he shall be called, the Lord (Jehovah) our righteousness.*

This text has been frequently quoted to prove, that Christ has the title of Jehovah in the Old Testament. But the text, when rightly translated, conveys no such sense; *this is the name that the Lord (Jehovah) shall call him, our righteousness*, which name signifies the same with Jesus. The translation here given, is confirmed by the Greek translation of the Old Testament. But upon supposition that our translation be admitted, this name, *the Lord our righteousness*, proves nothing more in point of argument, than even the names of places, Jehovah-Jireh, Jehovah Shammah, Jehovah Shalom, &c.

Of this kind is Matth. i. 23. *They shall call his name Immanuel, which being interpreted, is, God with us.* This name was given to Christ, because God by him has manifested

fested himself to us, and by him bestows upon us all spiritual blessings.

Farther, it has been frequently urged that the Son is expressly said to be one with the Father. *John* x. 30. I and my Father are one. 'Tis not said that I and my Father are one God, but one thing; and what that is, you may easily learn from what goes before.

The *Jews* asked our Saviour, ver. 24. How long dost thou make us doubt? If thou be the Christ, tell us plainly. Our Saviour replies, ver. 25. The works that I do in my Father's name, they bear witness of me; that is, the miraculous works which our Saviour performed proved him to be the Messiah, or a person sent forth from God. Ver. 26. But ye (saith he) believe not, because ye are not of my sheep; that is, you are malicious and prejudiced persons. Ver. 27, 28. My sheep (well-disposed persons) hear my voice, and follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Ver. 29, 30. For my Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hands: I and my Father are one; that is, since the Father, who is greater than all, hath given the sheep to the Son, none can pluck them out of the hands of the Son; so that whether
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the sheep be in the hands of the Father, who is greater than all, or in the hands of the Son, to whom the Father hath given them, is one and the same thing in effect. This is the natural sense of the words, plainly confirmed by the context. They are used in the very same sense in other places. *John* xvii. 22. That they (my disciples) may be one, even as we (I and the Father) are one; I in them, and thou in me, that they may be made perfect in one. *1 Cor.* iii. 8. He that planteth and he that watereth (*Paul and Apollos*) are one.

Again, it has been frequently urged by common christians, *he that hath seen me, hath seen the Father*, *John* chap. xiv. ver. 9. 'Tis impossible to understand these words in such a sense, as if the disciples by seeing the person of Christ, or Christ in his human state (which was all that they could behold with their bodily eyes) could see the person of the Father, of whom it is expressly declared, *that no man hath seen him*, *John* i. 18. *Whom no man hath seen nor can see.* *1 Tim.* vi. 16. But the true meaning is, he that hath seen the miraculous works performed by Christ, hath seen the power of the father, from whom Christ received the power of working them. Our Saviour himself explains it in this sense in the following verses, 10, 11. *I speak not of myself, but the Father that dwelleth in me, he doth the works.*

works. Believe me for the very works sake. Again, the disciples, by living and conversing with our Saviour, had a glorious opportunity of knowing the Father. This sense is confirmed by our Saviour's words just before, ver. 7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Or, as our Saviour hath expressed it upon another occasion, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will *reveal* him. Matth. xi. 27. Again, no man hath seen God at any time; the only begotten Son which is (or was) in the bosom of the Father, he hath *declared* him, *John* i. 18. The only reasonable sense, in which our Lord declared or revealed the Father, must be setting forth the will and dispensations of the Father, which were as clearly and fully made known by him to his disciples, as if the invisible Father had uttered a voice from heaven.

With regard to the attributes of God, it has been maintained that omniscience, (or knowing all things,) eternity, omnipresence, (or being present in all places) omnipotence and immutability, are ascribed to Christ; and therefore, upon this account, he ought to be acknowledged as equal to God, or, as 'tis sometimes expressed by learned men, one God with the Father.

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The texts brought to prove his omniscience, or knowing all things, are *John* ii. 24. He knew all men.—*John* xvi. 30. Thou knowest all things.—*Rev.* ii. 23. I am he that searcheth the reins and the heart—That these texts were not intended to set forth the knowledge of the Son in as extensive degree as the knowledge of the Father, undeniably appears from our Saviour's own words already quoted, where he has plainly told us that he did not know the day of judgment, and that the Father only knew it.

As to the first text, *St. John* plainly speaks of *Jesus* as a man who knew all men, without taking the least notice of his extraordinary perfections, and therefore he could easily discern whom he could trust; *Jesus* did not commit himself unto them, because he knew all men; and this is no more than the apostles themselves were enabled by the spirit of God to do, as to some particular persons upon several occasions.

The second text, *John* xvi. 30. is a declaration of the disciples to our Saviour, upon his acquainting them plainly with his leaving the world, and going to the Father. *Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God.* Here we see that the disciples did not

not infer from hence that our Saviour was very God, but only that he came from God. The scriptures afford us several instances of such expressions, which cannot possibly be interpreted in an universal sense. Thus our Lord told his apostles, that the Holy Ghost should teach them *all things*, and guide them into *all truth*, John xiv. 26. and xvi. 13. St. *John* speaking to christians, says, ye have an unction from the holy one, and ye know *all things*, 1 *John* ii. 20. And St. *Paul* declares of himself, I can do *all things*, Philip. iv. 13. If any christians should infer from such expressions, that the apostles and first christians were as all-knowing as God himself, they would be thought to make a very unreasonable and groundless conclusion. In like manner (making all proper allowances for the extraordinary difference between our Saviour and his apostles) we may be justified in believing that such general declarations of our Saviour's knowledge were not intended to represent him as equally knowing with his God and Father, as our Lord himself has expressly declared the contrary.

The remaining text, *Rev.* ii. 23. appears to me to be the strongest proof in the New Testament of our Saviour's supposed infinite perfections. This is the argument arising from it: knowing the hearts of men in *Solomon's* prayer, 1 *Kings* viii. 39. is made
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peculiar to God; and God claims it as his eminent glory, *Jerem.* xvii. 10. and yet *Jesus Christ* declares of himself, I am he that searcheth the heart; therefore he must be one God with the Father.

In answer to this, let it be observed, that God may be said alone to know the hearts of the children of men, because he knows all things in the most eminent and excellent manner; but notwithstanding this, he might communicate the knowledge of the hearts of men to other beings. Thus God only is said to be wise, and yet there are other beings that are called wise. But the great God is wise in a more exalted and eminent sense. So in the present instance, when it is said that God only knoweth the hearts of men, it must be interpreted in the highest and most perfect manner; and at the same time it may be very consistently maintained, that another person is enabled by God to know the hearts of men, which we find to be the case of our blessed Saviour; who, as he is appointed by God to be the judge of quick and dead, is, doubtless, invested with powers and abilities sufficient to discharge so great a trust, and consequently he must be thoroughly acquainted with the state of every particular person, in order to pass sentence according to his works. Be pleased to read the whole of what our Saviour says; I am he that searcheth

searcheth the reins and the hearts, and I will give unto every one of you, according to your works—*even as I received of my Father*. This declaration of *Christ* prevents all possible confusion upon this important point; he, indeed, ascribes to himself the extraordinary power of knowing the hearts of men (for otherwise he could not be qualified to judge the world) but at the same time he carefully secures the peerless majesty of his God and Father, by acknowledging that he received his powers and dominion from his Father; and consequently this exalted power of knowing the hearts of men, ascribed to *Christ*, is so far from proving that he is equal to the Father, or one God with the Father, that it undeniably shews his inferiority to the supreme God and Father of all, from whom he professes to have *received* this and all his other powers: tho' this expression, *even as I received of my Father*, be immediately connected with the power over the nations; yet it may be properly applied to his extraordinary knowledge of the hearts of men, as our Saviour, whilst upon earth, always professed his absolute dependence upon his God and Father, that he derived his being and all his powers from him; and we are expressly assured, that this wonderful revelation relating to the future state of the church, was communicated to him by God; (Rev. i. i.) we
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may very consistently refer this declaration of our Saviour to the former part of his discourse as well as the latter.

Add to this, that our Saviour is represented not only as being acquainted with the state and condition of the seven churches of *Asia*, *Rev. ii. 3.* but as revealing the state of the church from that time to the end of the world, which is still a greater degree of knowledge: but we plainly learn from the same *Rev.* that he was obliged to God for this wonderful knowledge; the very first words of this book expressly declare it; *the revelation of Jesus Christ, which God gave unto him.* And in the fifth chapter we have the reason distinctly set forth, why our Saviour had the extraordinary favour vouchsafed to him, of revealing the wonderful things contained in this extraordinary book. *Ch. v. ver. 9.* And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain—the merits of *Christ's* humiliation and sufferings are the reason assigned, why he, above all the inhabitants in heaven and in earth, had the honour of taking the book (the contents of which were concealed before from them all) out of the right hand of him that sat upon the throne, and of opening the seals thereof; from which account it undeniably follows, that the lamb himself was not acquainted

acquainted with the exact state of the church to the end of the world, till he had received the book, after his humiliation and sufferings, from the supreme God and Father of all; which fully agrees with what our Lord himself hath expressly told us, whilst he was upon earth, that he did not know the day of judgment, and that the Father only knew it.

The next attribute supposed to be ascribed to *Christ*, is eternity; and the only considerable text produced in proof of it, is what I have examined already, I am alpha and omega, the beginning and the end, the first and the last; where I have taken notice of the different manner in which this is applied to the Father and the Son; and that it cannot be understood in as high a sense of the Son as the Father, undeniably appears from *Col. i. 15.* quoted before, where *Christ* is expressly styled the first-born of every creature, or the first being whom God produced or created.

Another attribute supposed to be ascribed to *Christ*, is omnipresence, or his being present in all places. The texts brought to prove it are these: where two or three are gathered together in my name, there am I in the midst of them, *Matt. xviii. 20.* Lo, I am with you always, even unto the end of the world, *Matt. xxviii. 20.* It is granted that *Christ* is perfectly acquainted
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in heaven with the wants of his people upon earth; but it does not follow from hence, that he fills heaven and earth as the supreme God and Father of all. *Christ's* presence with his disciples is sufficiently accounted for by his sending the spirit of the Father to support and comfort them in time of need. He may properly be said to be with his disciples, as he hath received power from the Father to assist them with the Holy Spirit. Do but read what *Christ* says of himself. I came forth from the Father, and am come into the world; again I leave the world, and go to the Father, *John* xvi. 28. I came down from heaven, *John* vi. 38. with many more passages to the same purpose, which necessarily imply that *Christ* is not omnipresent, or present in all places. There is, indeed, a text, *John* iii. 13. that, according to our *English* translation, seems to signify that our Saviour, even whilst he was upon earth, was at the same time in heaven: and no man hath ascended up to heaven, but he that came down from heaven, *even the son of man which is in heaven*; but the words may be justly rendered, *which was in heaven*; and I appeal to the learned for the truth of my observation.*

* The word in *Greek* is thus rendered, *John* ix. 25. compare chap. vi. 62.

Omnipotence, or a power of doing all things, is supposed to be ascribed to *Christ*, *Rev.* i. 8. But I have already proved, that this text does not belong to *Christ*, but to God. There is no text wherein he is described by the attribute of Almighty.

The last attribute supposed to be ascribed to *Christ*, is immutability, or the unchangeable nature of the only true God. The texts brought to prove this are, *Heb.* i. 12. *Heb.* xiii. 8. As to *Heb.* i. 12. many learned persons have thought that the 10th, 11th, and 12th verses of this chapter are directed to *Christ*. But if the whole scope and design of this chapter be thoroughly considered, you may be convinced, that they are applied to God the Father. The design of the apostle in this chapter is to prove to the *Hebrews*, that our Saviour *Christ* is a person superior in dignity to angels: in confirmation of this point, he describes him by the title of the Son of God, whom he (namely, God) hath appointed heir of all things, by whom, or through whom, he made the worlds; and that after his state of humiliation he was advanced to the highest honour and dignity, being made better than the angels, as being entitled to a more glorious inheritance; that the angels were no more than ministering spirits, who received an express command from God to pay homage to the Son, after he
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was raised from the dead: but unto the Son he saith, thy throne, O God is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Then the apostle addresses himself to this God, and celebrates his power and unchangeable duration: and thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest; they shall be changed, and thy years shall not fail. 1. It is observable, that the creation of the heavens and the earth is never ascribed immediately to the Son in such terms; but it is constantly said, that all things were made through him. (*John* i. 3. *1 Cor.* ix. 6. *Ephes.* iii. 9.) 2. And, thou, Lord, is most naturally referred to God the Father, in order to establish the highest assurance of the continuance of *Christ's* kingdom, as being given him by that supreme Lord, whose power and unchangeable nature the Psalmist sets forth. 3. This very passage had been used originally for the same purpose in the 102d *Psalms*, namely, to infer this conclusion; the children of thy servants shall continue; and their seed shall be established for thee. Verse the last. In like manner it proves, as

here applied, that *Christ's* kingdom should continue for ever, because he was anointed or invested with this dominion by the supreme Lord of all things (who is expressly mentioned as *Christ's* God but just before) who is always the same, and whose years shall not fail. 4. The apostle's conclusive arguments, which he employs in this chapter to prove that Christ was a person superior in dignity to angels, would appear very impertinent, if the 10th, 11th, and 12th verses were directed to Christ: for if Christ was the supreme Lord Jehovah, who made the heavens and the earth; if he be immutable, and his years do not fail, it is evident at first sight, that this person is infinitely superior to all angelic beings; and therefore when the apostle speaks of the Son being *made* better than the angels, as the person whom the Father hath *appointed* heir of all things, he makes use of arguments quite unnecessary, and which indeed convey a notion of his person below his real dignity; which is likewise the case of the last description of the Son in this chapter, *sit thou on my right hand, till I make thine enemies thy footstool. Sit thou,* necessarily sets forth the supreme authority of the Father, by whom the Son was raised to his exalted dignity. But what is this in comparison with the character of Lord Jehovah who made the heavens and the earth?

earth? and consequently, unless we suppose the apostle to talk in an improper strain, we must apply the 10th, 11th and 12th verses to the Father.

Heb. xiii. 8. Jesus Christ, the same yesterday, and to-day, and for ever.

That the person of *Christ* is the same yesterday, and to-day, and for ever, may be admitted as true; but that is not the meaning of this particular text, for the apostle is here speaking not of the person, but the doctrine of *Christ*. Be pleased to read what goes before, and follows after. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation. *Jesus Christ* the same yesterday, and to-day, and for ever. Be not carried away with diverse and strange doctrines: that is, adhere stedfastly to the faith of the apostles, and be not perplexed with doctrines brought in by other teachers arising after them. For *Jesus Christ* is the same Saviour, and his gospel the same gospel to them at first, and to you now, and to all generations that are to come hereafter. To preach *Christ* according to many passages of the New Testament, signifies to preach the doctrine of *Christ*.

It is farther urged in proof of *Christ's* supreme godhead, that such works are

ascribed to him in scripture, as are peculiar to the great God of heaven and earth, namely, creation and preservation. It is declared in some few passages, that the world was made by or through *Christ*. Now Almighty God seems to ascribe to himself in a peculiar manner the work of creation; he is frequently described by the title of Creator of heaven and earth: from whence it is inferred, that *Christ* is equal to the Father as touching his godhead, or one God with the Father.

In answer to this, let it be observed, that our Saviour is never styled the Creator of heaven and earth. We read in the New Testament, that God created all things by *Jesus Christ*; that God made the worlds by his Son, or established the ages by his Son; and that the world was made by him, or through him. *John* i. 3. *Coloss.* i. 16. *Ephes.* i. 9. *Heb.* i. 2. Now admitting that these expressions refer to the creation of heaven and earth (which is not absolutely certain, there being many judicious christians who interpret these expressions of a moral creation of the whole world, or the introduction of a new state of things by *Jesus Christ*) admitting, I say, the truth of the common interpretation, the form of the expressions sufficiently distinguishes *Christ* from the one God and Father of all; he is plainly represented as an inferior instrument

strument whom God employed in the creation of the world. Neither is this inconsistent with what we read in the prophet *Isaiab* xliv. 24. I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth the earth by myself. Almighty God may consistently be said to be the alone maker of heaven and earth, because he received help from none, he worked by his supreme and underived power, though he might think fit to employ another as an inferior instrument. I could produce many instances of the like nature, where the principal agent or performer of any work is mentioned in such a way, as if no others had any concern in it; and, indeed, it is very common in all sorts of writers. But one remarkable example of the same way of speaking in the Old Testament may be sufficient for the present purpose. Thus it is said with regard to God's bringing *Israel* out of *Egypt*, *Deut.* xxxii. 12. The Lord *alone* did lead him; yet *Moses* also says, *Numb.* xx. 16. that the Lord had sent *his angel*, and had brought them out of *Egypt*. It is likewise said, that he led them *by the band of Moses*, *Is.* lxiii. 12. There is, therefore, no sort of difficulty in God's being represented as the *alone* maker of heaven and earth, although it be declared in the New Testa-

ment, that *God created all things by (or through) Jesus Christ.*

As to the preservation of all things being ascribed to *Christ*, *Coloss. i. 17.* *By him all things consist*; the form of the expression is the same with that already examined; as *God created all things by (or through) Christ*, so he preserves or governs all things by (or through) *Christ*; to which *Heb. i. 3.* is parallel, upholding all things by the word of *his power*, *his power* means the power of *God the Father*. The full import of these expressions, taken in the highest sense, is, that *God employs Christ* as an inferior instrument in the government of the world.

It is very remarkable, that in all those passages, where our Saviour is described with the most exalted characters, there is always something, either in the form of the expression, or in the context, or in both, that clearly distinguishes him from his *God and Father*. Let the first chapter of *St. Paul's* epistle to the *Colossians*, which is supposed to contain as high characters of *Christ* as are to be found in any one chapter of the New Testament, be proposed as an example. Is it declared by *St. Paul*, that *in him* (or through him) namely *Christ*, *all things were created*; and that by him (or through him) all things consist? the same *St. Paul*, in the same chapter, declares,

ver. 15. that *Christ* is the image of the invisible God, which is a character absolutely inconsistent with the notion of his supreme godhead. Even man is expressly said to have been made in the image of God; doubtless *Christ* is the image of God in a far higher sense than man; but still impossible it is that he should be that very God, of whom he is said to be the image. Besides, the supreme God is distinguished by that usual character of the God and Father of our Lord *Jesus Christ*. Ver. 3. Again, *Christ* is represented as the *first-born of every creature, the first-born from the dead*. ver. 15, 18. The former expression naturally signifies the first being whom God produced or created; and all agree that the latter signifies the first who rose from the dead. Now it is very absurd to apply either of these characters to the supreme God. And to determine the point beyond all possible doubt, it is declared, ver. 19. It pleased (the *Father) that in him (namely *Christ*) all fulness should dwell. To which may be added a parallel text from the following chapter, ver. 9. In him dwelleth all the fulness of the godhead bodily, which some understand, as if Christ was possessed of *all* the perfections of the divine nature.

* The word *Father* is not in the *Greek*, but the following verse clearly proves that our translators did well to supply the term *Father*.

But if we examine the context, or the use of the expression in other passages, the true sense of it is evidently this, that Christ is completely enabled to set forth to us the will and perfections of God. This expression is of the same import with what the apostle had used just before, ver. 3. In whom (namely Christ) are hid all the treasures of wisdom and knowledge; that is, Christ is perfectly acquainted with every thing relating to the gospel dispensation, about which he had been speaking. ver. 2. As to the term *bodily*, it signifies truly and substantially, in opposition to the types and shadows of the law, as plainly appears by comparing ver. 8. and ver. 17.—The sense I have given is undeniably established by *Ephes.* chap. iii. ver. 18, 19. where St. Paul prays, that the *Ephesians* might comprehend with all saints, what is the breadth, and length, and depth, and height: And to know the love of Christ which passeth knowledge, that ye might be filled with *all the fulness of God*: the apostle could not possibly pray, that all saints might be filled with the perfections of the divine nature, that being infinitely absurd, but that they might be sufficiently acquainted with the extraordinary love of God in sending Christ into the world, and that they might abound in all other spiritual graces.—But whatever be the precise meaning of the fulness of the
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godhead, the apostle assures us, *it pleased the Father, that in him (namely Christ) all fulness should dwell*; so that it is owing to the good pleasure of the Father, that the high characters set forth in this chapter are justly ascribed to *Christ*. Upon the whole, it undeniably appears from this very chapter, that the highest characters applied to *Christ* must be interpreted consistently with the acknowledgment of the Father being the one supreme God, who is styled the God and Father of our Lord *Jesus Christ*, and of *Christ* being an inferior person.

Another argument produced in favour of *Christ's* supreme godhead, and on which the greatest stress is laid by vast numbers of christians, is, that divine worship is paid to *Christ*. But as this is a point, in which our religious practice is immediately concerned, I shall, in its proper place, endeavour to lay before you a full view of the true christian worship, drawn from all the texts of the New Testament, relating to that point.

It remains that I consider the objection of learned men, drawn from the supposed truth of our Saviour's incarnation, as delivered in the *Athanasian* creed, and then compare it with the declarations of scripture. According to the former account our Saviour is perfect God and perfect man, of a reasonable soul and human flesh subsisting;

sisting; so that he is a composition of two intelligent persons, God and man, or God united to a soul and body; and therefore *Christ* is equal to the Father, as touching his godhead, and inferior to the Father as touching his manhood. Who although he be God and man, or God united to a soul and body, which seems to be a composition of two intelligent persons, according to the natural signification of the words; yet notwithstanding this, he is not two, but one *Christ*. By virtue of this curious distinction, when our Saviour is so frequently represented in scripture as inferior to God, learned men can easily account for it by interpreting it of his human nature as distinct from his divine; so that, although he be inferior to God in one capacity, yet he may be equal to him in another.

In answer to this I beg leave to observe, that this wonderful account of the incarnation of our Saviour is a pure invention of learned men, in order to solve the unanswerable difficulties arising from the supposition of the supreme God undergoing a state of humiliation, sufferings, and dying; it being on all sides agreed, that the supreme God is absolutely incapable of such a state.

On the other hand, the scripture tells us, that the word became flesh; that God sent forth his Son, made of a woman; we read
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a body prepared for him ; we read of *Jesus Christ* being come in the flesh. But it is no where said in the word of God, that *Christ* consists of a divine nature, soul and body ; which if necessary to be believed by christians, should have been plainly and frequently expressed. But this is so far from being the case, that great numbers of passages concerning our Saviour are absolutely inconsistent with it. *Heb. ii. 14.* Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same. *Ch. x. 5.* Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me. *Ver. 10.* By the which will we are sanctified, through the offering of the body of *Jesus Christ* once for all. This account is quite different from what we find in the *Athanasian* creed, which represents our Saviour as a person made up of the word or divine nature of *Christ*, with a soul and body added. The scripture is plain enough with respect to the incarnation of *Christ*, that the same divine person who existed in heaven before he was born of the virgin *Mary*, assumed a body like ours, and consequently became a real man ; although his spiritual part was vastly more glorious than our souls. In like manner an angel, though of a nature more excellent than ours, might

might be properly called a man, if he took upon him a human body, of which we have a remarkable instance in the Old Testament, *Gen. xviii.* The three angels that appeared to *Abraham* being expressly called men, because they were cloathed with human bodies. But when learned men talk of our Saviour's praying and suffering as a man, whilst at the same time as a God he was not capable of such an inferior state, they speak without any warrant from scripture, there being nothing expressly declared there, from which christian people could have gathered any such opinion, if their attention had been always confined to the word of God, and they had taken their notions from thence according to the principles of common sense. O my Father, if it be possible, let this cup pass from me; can you possibly believe that the word *me* does not signify our Saviour's whole person, but only his human soul in distinction from his divine nature? You must certainly think, if such an extraordinary sense had been intended, it would have been plainly set forth, so that you might have readily observed it upon being told it was in the word of God. That our Saviour suffered is so plainly set forth, that he that runs may read it; but it requires the help of nice arts of distinction to find out, that the person who suffered

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was the man, or human soul joined to a body, whilst at the same time the word, or *Christ* considered in his highest capacity, continued incapable of humiliation and sufferings.

As therefore the scripture is silent about the *Athanasian* account of our Saviour's incarnation; and as several passages expressly contradict it, you must reasonably think that *Christ's* inferiority to the one God and Father of all is established upon the clearest and strongest reasons: for if *Christ*, considered in his highest capacity, was really humbled, and did really suffer, impossible it is for you to conceive of him as the eternal and supreme God, in whom there can be no variableness, or shadow of turning. But with regard to the most exalted person, if he be not the most high God, there is nothing inconsistent with the principles of reason to suppose him capable of such a change as our Saviour is represented to have passed through; and therefore we may reasonably believe it upon the testimony of the apostles. It was indeed an amazing act of condescension, an unparalleled instance of humility, that so glorious and divine a person should be content to come down from heaven, and take our nature upon him, and submit to the infirmities and sorrows of human life. But still there is nothing absurd, nothing unreasonable to be-

believe, that he who was in the beginning with God, and who was a God, really came in flesh, and dwelt among us; that he actually laid aside the glory which he had with the Father before the world was; that he divested himself of the form of God, and really took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross. The scripture always speaks of our Saviour as one single person; and common christians, I dare say, would never have imagined, that when he declares himself inferior to God, he was at the same time equal to the Father as touching his godhead, if their common sense had not been over-ruled by the subtle determinations of learned men. The bulk of mankind are not qualified for such nice distinctions; and it ought always to be remembered, that the scripture was designed for the use of the unlearned as well as learned.

Let me now recommend it to your serious consideration, to take a review of the evidence I have produced, with regard to the person of our blessed Saviour: it must be referred to your common sense, whether I have not proved by plain, direct and positive evidence, that *Christ* is a person inferior to the one supreme God and Father of all; and whether the objections drawn from
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the high titles, attributes, and works ascribed to *Christ*, do overthrow this plain and positive evidence. I believe it must appear to your unprejudiced understandings very evident, that *Christ* cannot possibly be equal to the one supreme God, from whom he professes to have received all his powers, faculties, and high characters; to whose commands he performed obedience; and to whose ultimate glory his greatest honours redound. It must be farther referred to your judgment, whether the distinction of the divine and human nature, as set forth in the *Athanasian* creed, can be of any weight in opposition to the plain declarations of the New Testament, interpreted by common sense.

It remains that I proceed to set forth to you what the New Testament expressly declares concerning the Holy Spirit. As to this part, I have no occasion to be very large. For, as I have sufficiently proved that our Saviour is a person inferior to the one God and Father of all, it is impossible to conceive that the Holy Spirit should be of equal dignity with the one supreme God, because he was sent by our Saviour. The supreme God cannot possibly be sent by a person inferior to God. And here the matter might rest, without producing any other arguments whatsoever. But, in order to make the point still more plain,
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I will first lay before you a general view of the principal texts relating to the blessed Spirit; and then I will consider those passages from whence learned men have endeavoured to prove the supreme godhead of the Holy Spirit.

John xvi. 7. I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Ver. 13. When he, the Spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

Ver. 14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

John xv. 26. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Luke xi. 13. How much more shall your heavenly Father *give* the Holy Spirit to them that ask him?

Acts v. 32. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath *given* to them that obey him. And thus is the Holy Spirit represented in many other passages.

Rom.

Rom. viii. 26, 27. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groans that cannot be uttered. But he that searcheth the hearts knoweth what is the mind (or desire) of the Spirit; for he maketh intercession for the saints according to the will of God.

Acts ii. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts x. 38. God anointed Jesus of Nazareth with the Holy Ghost, and with power.

Heb. ii. 4. With signs and wonders, and with divers miracles and gifts of the Holy Ghost.

Mark xiii. 11. It is not ye that speak, but the Holy Ghost.

Luke i. 67. Zacharias was filled with the Holy Ghost, and prophesied.

Acts iv. 31. They were all filled with the Holy Ghost, and they spake the word of God with boldness.

2 Pet. i. 21. But holy men of God spake, as they were moved by the Holy Ghost.

Acts xi. 24. He was a good man, and full of the Holy Ghost and of faith.

Rom. v. 5. The love of God is shed abroad in our hearts by the Holy Ghost.

Rom.

Rom. xv. 13. The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.

Ephes. v. 9. The fruit of the Spirit is in all goodness.

Ephes. vi. 18. Praying always with all prayer and supplication in the spirit.

From these texts compared together concerning the Holy Spirit, it appears that he was the worker of all miracles, even of those done by our Lord himself; and that our Saviour during his state of humiliation was under his guidance and assistance: that he was the inspirer of the prophets and apostles, the director and teacher of the apostles in the great work of their ministerial office. He is farther declared to be the sanctifier of all hearts, and the comforter and supporter of good men, in the practice of their duty.

It must now be referred to your judgment, whether the Holy Spirit be not a person inferior to Almighty God, because he is represented as proceeding from him, sent by him, given by him, and acting in all things according to his supreme will and pleasure. Again, you will naturally judge that the Holy Spirit is a person inferior to *Christ* in his glorified state after his resurrection and ascension, because he is represented as sent by him from the Father, according

according to the promise made to his disciples just before his death.

It is farther to be observed, that in all the descriptions we find in scripture of the Holy Spirit, he is never expressly called God or Lord; he is never represented as sitting upon a throne, or exercising any regal authority; he seems to be the principal or chief of the ministring spirits employed by God and *Christ* in very high offices; and therefore it must be thought unwarrantable presumption to ascribe supreme godhead to the Holy Spirit, who, though superior to any angel, is undeniably inferior to *Christ* and God.

In opposition to this plain account of the Holy Spirit, learned men generally produce *Acts* v. 3, 4. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Because the same lie which is declared to be told to the Holy Ghost, in the former words, is in the latter said to be told to God, therefore it is inferred that the Holy Ghost is styled God. It is very surprizing that learned persons should make use of so weak a pretence to prove the godhead of the Holy Spirit. By a like argument they might prove from *Acts* xxiii. 9. that an angel was styled God; we find no evil in this man:

man: but if a spirit or angel hath spoken to him, let us not fight against God. The plain meaning is this; Ananias by lying to the apostles, who were inspired by the Holy Spirit, did in effect lie to the Holy Spirit; and lying to the Holy Spirit was the very same thing as lying to God himself, who gave them his Holy Spirit. In scripture we find several instances of the like way of speaking. *Luke x. 16.* He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. *1 Thes. iv. 8.* He that despiseth, despiseth not man but God, who hath also given unto us his Holy Spirit; and therefore he that lied to the apostles, lied to the Holy Spirit, and he that lied to the Holy Spirit, lied to God, who gave them his Holy Spirit.

Again, learned men have endeavoured to prove the supreme godhead of the Holy Spirit, because our body is declared to be the temple of the Holy Ghost; and they argue that the Holy Ghost is God, as a temple is peculiarly dedicated to God. In order to shew the weakness of this way of reasoning, I shall set down the texts themselves. *1 Cor. vi. 19, 20.* What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye have been bought with a price. Wherefore glorify God both with your body and your spirit,

spirit, which are God's. 1 *Cor.* iii. 16. Ye are the temple of God: for the spirit of God dwelleth in you. *Ephes.* ii. 21. Ye are an holy temple in the Lord, an habitation of God through the spirit. By comparing these texts together, you may easily determine in what sense our body is the temple of the Holy Ghost, and so of God, because God dwells in us by his Holy Spirit. In like manner 1 *John* iii. 24. St. *John* proves that God abideth in us by the spirit which he hath *given* us. Chap. iv. ver. 13. By this we know that we abide in him and he in us, because he hath *given* us of his spirit. For where the spirit of God is, there God is said to be; and that is his temple, where his spirit hath fixed his abode. It is observable, that St. *Paul*, whilst he is speaking of our body being the temple of the Holy Ghost, takes particular care to direct our thoughts to God, from whom we have received him, and exhorts us to glorify God, with our body, to whom it is principally dedicated. Doubtless it is a very high privilege that our body is the temple of the Holy Spirit; but, according to St. *Paul*, we must make our solemn acknowledgments to God the supreme benefactor and giver of the Holy Spirit; which undeniably proves, that the Holy Spirit is not only

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distinguished from God, but inferior to him.*

Matt.

* Notwithstanding the plain account arising from the texts compared together in this paragraph, 'tis objected under the 9th article (p. 26.) "What is the use of a temple? is it not an "house of prayer, praise, and sacrifice? he that "has a temple must be entitled to divine honours in it; or we shall be guilty of idolatry "when we worship him in his own temple; "which is absurd. The apostle himself makes "this practical inference in the words which "immediately follow—*Therefore glorify God in "your body.* And if the word God in this place "denotes an object of worship exclusive of the "Holy Spirit, then it will follow that the temple belongs to one being, and the glory and "worship to another."

REPLY. This way of arguing proceeds upon the supposition, that our body is so the temple of the Holy Ghost, as to be his by the highest interest, and principally dedicated to his honour; whereas the apostle adds immediately *which (viz. Holy Ghost) is in you, which ye have of God,* and exhorts us *to glorify God in our body and in our spirit, which are God's.* As we have received the extraordinary blessing of the inhabitation of the spirit in our body, we ought to glorify God with our body, who is plainly distinguished from the spirit, and declared to be the grand proprietor of our body. That the apostle should intend to denote the Holy Spirit, when he exhorts us to glorify God, is manifestly false from the whole tenor of St. Paul's writings, as he has not given the

Matt. xii. 31, 32. The blasphemy of the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. From hence it is argued that the Holy Ghost is God, because blasphemy against him is declared to be unpardonable, which it could not be, if he be not God. If the context be carefully examined, it will appear that this severe declaration of our Saviour was occasioned by the perverse and obstinate malice of the Pharisees, who ascribed our Saviour's miracles to the

the title of God to the Spirit in one undoubted passage; particularly in this chapter God is expressly distinguished from the Son and Holy Spirit; ver. 11. *Ye are justified by the name of the Lord Jesus, and by the Spirit of our God*; ver. 14. *God hath raised up the Lord*; ver. 19. *the Holy Ghost, which ye have of God*. As it would be very absurd to apply the word, God, to the Son, or Holy Ghost in these passages, so no possible reason can be assigned for the application of it in the 20th verse, when we are exhorted *to glorify God in our body*, which he urges as our express duty from this engaging motive, that we have received from God or the Father the peculiar blessing of the Holy Spirit's inhabitation, which plainly shews that the Spirit is not only distinguished from God, but inferior to him.

prince of the devils, by which they shewed a temper of mind not capable of being worked upon by the strongest means of conviction that God can afford any of his creatures; so that in this view the blasphemy against the Holy Ghost does not signify the person of the Holy Ghost, but the miraculous works of the Holy Ghost, which must be the highest aggravation of guilt, because they withstood the greatest and last means of conviction that God intended to afford them. This was the most unpardonable affront against Almighty God, who employed the Holy Spirit to perform these wonderful works; and the reason why this particular blasphemy is declared to be more unpardonable than sins committed more immediately against the person of the Father, or the Son, is because it was committed against the clearest light: for nothing could shew a greater degree of incurable malice than to ascribe those very works to the devil, which they had the highest reason to believe were done by the spirit of God: just as if we should say, sins committed against the clear dictates of conscience are of a deeper dye, and consequently more unpardonable than other sins; and therefore the blasphemy against the Holy Ghost is declared to be incapable of pardon, not because he is God, for then all sins would be unpardonable; but because
 God

God afforded men the strongest evidence of his power and majesty by the works of the spirit; and consequently, to revile them as works of the devil, must be the most heinous affront, the most obstinate rebellion against the supreme authority of Almighty God, who employed his spirit in these extraordinary operations, on purpose to give mankind the most satisfactory evidence of our Lord's divine commission.

Acts xxviii. 25, 26, 27. Well spake the Holy Ghost by *Esaias* the prophet unto our fathers, saying, go unto this people and say,—and I should heal them. Because that which in *Isaiab* is attributed to the Lord, is in the *Acts* ascribed to the Holy Spirit, it has been inferred that the Holy Spirit is the Lord. But nothing can be more fallacious than this way of arguing: in the same manner I could conclude, that because what is ascribed to the Lord, *Isaiab* lxy. 1. (I am sought of them that asked not for me: I am found of them that sought me not) is in the tenth chapter of *Romans*, ver. 20. applied to *Isaiab* (But *Esaias* is very bold, and saith, I was found of them that sought me not) therefore *Isaiab* is the Lord.* I could produce many other instances

* Under this article (viz. 9th) 'tis objected in order to take off from this comparison, that
 “when God speaks by a prophet, he speaks by
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instances of a like nature ; but this is sufficient, as a clear account may be given of the

“ another ; when he speaks by his spirit, he speaks
 “ by himself, as truly as a man utters his voice
 “ by the spirit or breath of his own mouth, or
 “ searcheth his own thoughts by the operation of
 “ his own mind.” (p. 29.)

REPLY. In this way of arguing 'tis taken for granted, that God and the Holy Spirit are the same being, which is expressly contradicted in all those passages, where the Holy Spirit is represented as *proceeding*, or going forth from God, *sent* by him, *given* by him, and acting in all things according to his supremewill and pleasure ; it being very absurd to suppose, that God should *go out from himself, be sent by himself, or given by himself*. Remarkable it is, that he takes no notice of the clear account given of the present case in the words immediately following. *Whatever God speaks, &c.*

But in order to put an end to all possibility of cavilling, let the prophet's and apostle's words (viz. Acts xxviii. 25, 26, 27.—Isaiah vi. 9, 10.) be nicely compared. In Isaiah God is represented as speaking these things to Isaiah in a vision ; in the Acts it is said, that the Holy Spirit spake them by Isaiah to the fathers. Which two cases any one may perceive are widely different, because Isaiah was the only person who heard these words in the vision, as he received a commission from God to deliver them to the people of Israel, and consequently the people did not hear the words : whereas the apostle represents the Holy Spirit as speaking the words by Isaiah to the people ;

the present case. Whatever God speaks, may very properly be said to be spoken by the

ple; and the plain reason why the apostle ascribes them to the Holy Spirit, is evidently this, to shew that whatsoever is spoken in scripture, was recorded by the inspiration of the Holy Spirit, and so spoken by him, according to the express determination of St. Peter. 2 Pet. i. 21. *Holy men of God, spake as they were moved by the Holy Ghost.*

Under this article (p. 30.) 'tis maintained, that God and his Spirit may be proved to be one being from 1 Cor. ii. 10, 11. "neither can this
 "be got over by any solution, which will not
 "also prove that a man and his spirit must be
 "two different beings. The author of the Appeal
 "reasons thus: the spirit is represented as a per-
 "son who searcheth the deep things of God, and
 "consequently he cannot be God. But if he
 "cannot be God, because he searcheth the things
 "of God; then the spirit of a man cannot be
 "man, because it knoweth the things of a man.
 "But observe how it proceeds: no man, says he,
 "can know, or make known to others the
 "thoughts of a man, but either the man himself
 "or he to whomsoever the man will discover
 "them. (Appeal, p. 157.) in which words the
 "premises are manifestly changed. The apostle
 "saith, what man knoweth the things of a man,
 "but the spirit of man which is in him? that is,
 "the man himself: but the appellant says, either
 "the man himself, or some other. From St.
 "Paul's comparison, the spirit is God himself;
 "from this author's, he is either God himself, or
 "some other."

the Holy Ghost, because God always speaks to his prophets by the inspiration of

REPLY. No answer is given to my observation that God in the text must necessarily mean the God and Father of all; neither is any answer given to this remark, that the text does not say, that the spirit is in God, as the spirit of a man is in man; and leaves out these words *as distinct from God, as a person by whom God reveals his will*; from whence it is justly inferred that he cannot be God himself. In the text he is called the spirit of God, and in the next verse he is still more remarkably distinguished from God, and called the spirit which is of God, or proceedeth and cometh forth from God, which plainly shews his distinction from, and inferiority to, God. The true foundation of the spirit's extraordinary knowledge is evidently this: God hath imparted to him his secret counsels relating to the salvation of men, and he above all other angelic ministers, has received a commission to reveal them to men; and consequently the knowledge of the spirit does not imply his being in God, as the spirit of man is in man. This account is established by our Saviour's express words, *he, viz. the Holy Ghost, shall not speak of himself, but whatsoever he shall hear, that shall he speak*. As therefore the spirit is undeniably proved to be a person distinct from God, inferior to him, and to whom God reveals his counsels relating to the salvation of men, the interpretation given of this text remains highly reasonable, agreeably to the intention of St. Paul, whose professed view it was to intimate the impossibility of our apprehending the mysterious designs

of his Holy Spirit : and whatever is spoken by the Holy Ghost, may likewise very properly be said to be spoken by God, because it is spoken to the prophets by that spirit which God has given them. There is a very remarkable instance of this kind in the *Rev.* ii. and iii. The very words which *Christ* himself spake, (see ver. 1.) are in the same chapter said to be what the spirit saith unto the churches. (See verses 11, 29. of chap. ii. and verses 1, 13, 14. of ch. iii.)

2 *Cor.* iii. 17. Now the Lord is that spirit : and where the spirit of the Lord is, there is liberty. It has been observed by learned men, that the spirit is here styled the Lord, and the Lord here meant is the one *Jehovah*, the God of heaven and earth. In order to determine the true sense of this particular text, it is necessary to observe the main scope and design of the apostle in this chapter, which is evidently this, to magnify the doctrine of *Christ*, as being more clear and plain, more powerful and glorious, than the law of *Moses*. Ver. 6. he observes that God hath made us able ministers of the New Testament, not of the letter, but of the Spirit ; for the letter killeth, but the spirit giveth life ; that is, designs of providence, but by means of revelation. Tho' *he to whomsoever the man will discover them*, be not directly expressed in the text, yet 'tis strongly implied in the comparison made by the apostle.

the law of *Moses* requireth many things, for the performance of which it does not afford sufficient strength, and at the same time threatens death to all transgressors without hope of mercy. On the other hand, the spirit giveth life; that is, the spiritual doctrine of the gospel bestows upon us eternal life, not only as it points out to us the true method of attaining it, but likewise graciously affords us an assurance of pardon upon repentance in case of failures, and in all difficult trials supplies us with spiritual strength. From hence he proceeds to set forth the glorious dispensation of the gospel above that of *Moses*, ver. 7, 8, 9, 10, 11. Then he describes the blindness of the *Jewish* people, after our Saviour's time, in not discerning the types and figures of the Old Testament, by comparing it to the veil that *Moses* put upon his face, to hide the brightness of it. Ver. 14, 15, 16. Their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in *Christ*: but even unto this day, when *Moses* is read, the veil is upon their heart: nevertheless, when it, that is, when the heart of the *Jews*, shall turn to the Lord (shall be converted to *Christ*) the veil shall be taken away, as he had observed just before, ver. 14. which veil is done away in *Christ*. Then he concludes with the words I have
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produced. *Now the Lord is that spirit*, that is, *Christ*, by whose glorious gospel the veil is done away, ver. 14. and to whom the *Jews* should be converted, ver. 16. This Lord, even *Christ*, is that spirit which the apostle had been describing through the whole chapter. His meaning therefore is, the doctrine of *Christ* is the spirit, end, and scope of the law, which points out to men the true way to life and happiness, in opposition to the dead letter and rigour of the law, which tends only to condemnation and death. That the word spirit is capable of this sense, appears from the use of it in several other places as well as this chapter. Particularly *Rom. ii. 29.* Circumcision is that of the heart in the spirit, and not in the letter. *Rom. vii. 6.* But now we are delivered from the law, that being dead wherein we are held; that we should serve in newness of Spirit, and not in the oldness of the letter. *And where the spirit of the Lord is, there is liberty.* That is, where this ministration of the spirit (ver. 8.) prevails; where the gospel is received, there is liberty, liberty from the obscurity and perplexity of the law, and from the yoke of *Jewish* ceremonies, liberty from the dominion and slavery of sin. That the word Lord cannot possibly signify the Holy Ghost, undeniably appears from these words, *where the spirit of the Lord is,*

there is liberty. For if the word Lord, in the foregoing words, signified the Holy Ghost, then the spirit of the Lord, in the following words, must denote the spirit of the Holy Ghost, or the Spirit of the Spirit itself, which is manifestly impossible. To understand the word Lord, in this particular text, of the Holy Ghost, is contrary to the whole strain of the sacred writings, there being no place where the Holy Spirit has the character of Lord given him, but he is always described under his own personal name, the spirit of the Lord, or the spirit of God, or the Holy Spirit, or Ghost.

1 Cor. ii. 10, 11. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. It has been argued from hence, that the Holy Spirit is in such a sense the spirit of God as to be in God, and therefore he is God.

In answer to this I would observe, that the God here mentioned as revealing things by his spirit, must be the God and Father of all. For it would be gross absurdity to suppose that the Father, Son, and Holy Spirit, revealed things by his spirit. It is not said in the text, that the spirit is in God,

God, as the spirit of a man is in man, but he is plainly represented as distinct from God, as a person by whom God reveals his will, as a person who searcheth the deep things of God, and consequently he cannot be God himself. The plain meaning of the apostle's words is, that as no man knows, or can make known to others, the thoughts of a man, but either the man himself, or he to whomsoever the man will discover them: so much less doth any man know or can discover the thoughts and counsels of God, but either God himself, or he to whomsoever God reveals them by his spirit.

Thus I have given you an impartial account of the most important texts produced by learned men, to prove the supreme godhead of the Holy Spirit; and it must be now referred to your judgment whether they be not too weak and insufficient to establish this great point.

Having made a more exact enquiry concerning the person of the Holy Spirit, occasioned by the * *Essay on Spirit*, I think it not improper to set it forth, which I do not

* 'Tis supposed by the public that the learned Bishop of Clogher, in Ireland, was the author of this treatise. 'Tis certainly for his Lordship's honour that he has made an attempt to remove an offensive doctrine from the church of Ireland.

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deliver as absolutely certain, but it appears to me extremely probable, and what serves to clear up some difficulties relating to the Holy Spirit : how far it carries any weight and conviction with it, is referred to your determination.

Our Lord is expressly declared to have been under the immediate guidance of the Holy Spirit, during his state of humiliation. Thus it is said that he was led by the spirit, namely, the good spirit—to be tempted of the devil. *Matth.* iv. 1. That he cast out devils by the spirit of God. *Matth.* xii. 28. That God anointed Jesus of Nazareth with the Holy Ghost, *Acts* x. 38. And yet in one passage, when he was in that bitter agony just before his death, at a time when he seemed to require the greatest support, 'tis affirmed that an angel appeared unto him from heaven, strengthening him, *Luke* xxii. 43; from whence it seems not improbable that the angel was the Holy Spirit.

Again, let the 26th, and 29th verses of the viiith chap. of *Acts* be compared together. And the angel of the Lord spake unto Philip, saying, arise and go towards the south—Then the Spirit said unto Philip, go near and join thyself to this chariot.—And the Spirit of the Lord caught away Philip.—The same person who is called an angel of the Lord. Ver.

26. seems to have the title of *the Spirit*, and *the Spirit of the Lord*,* ver. 39.

So likewise the angel sent to good Cornelius seems to have been the Holy Spirit. *Acts* x. 3. He, namely Cornelius, saw in a vision—an angel of God coming in to him—ver. 5. And now *send men* to Joppa—Ver. 19. While Peter thought on the vision, *the Spirit* said unto him, behold, three men seek thee, ver. 20. Arise therefore, and get thee down—For *I have sent* them. The person who sent them is expressly called an angel of God; and here the same person seems to be styled *the Spirit*. See ch. xi. 12, 13.

Add to this, that our Saviour promised his disciples before his death, that he would send the Holy Spirit, or Comforter, to them, who would *shew unto them things to come*. (See the words quoted above p. 140.) Now St. John, to whom the contents of the book of Revelation were communicated, expressly declares that the person by whom he was immediately inspired, was an angel. The revelation of Jesus Christ,

* It ought to be observed, that some Greek copies read the words of the 39th ver. thus: *the Holy Spirit fell upon the eunuch, but the angel of the Lord caught away Philip*. But Dr. Mills, conjectures, that this reading was taken from the 44th ver. of the 10th chap. or the 15th ver. of the 11th chap.

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which God gave unto him, to *shew unto his servants things which must shortly come to pass*, and he *sent* and signified it by his angel unto his servant John. And who that angel was, may be learnt from the solemn words at the close of every epistle directed to the seven churches of Asia, ch. ii, iii. where the angel having before spoke in the name of Christ, now speaks in his own person, saying, he that hath an ear, let him hear what *the spirit* saith unto the churches; from whence it seems highly probable that the angel was the Holy Spirit sent by Christ from God to guide and instruct his people in religious truth, and to *shew them things to come*, according to the promise of our Saviour; which seems to have been more remarkably fulfilled by the contents of this wonderful book, than any other part of the New Testament, as it contains not only many useful truths that highly deserve the attention of all serious christians, but likewise a prophetic account of the state of the church from St. John's time to the end of the world.

I can see but one considerable objection to this account of the Holy Spirit, which is this; although the same person who is styled angel in one passage, seems to have the title of the spirit in another of like nature, yet it does not necessarily follow from hence that the Holy Spirit is an angel,

there are several instances in scripture of the same way of speaking, some of which I have taken notice of upon a like occasion; (See page 149.) To which may be added the 6th and 16th verses of the xxii. chap. of Revelations. In the 6th verse it is said, that the Lord God of the holy prophets sent his angel—and in the 16th, I Jesus have sent mine angel. But it does not follow from hence, that the Lord God mentioned in the 6th ver. is Jesus, ver. 16. for, as it plainly appears from ver. 1. of ch. i. of this book, that God gave Jesus an authority to send his angel, it may, with equal propriety, be said either that God, or Jesus, sent his angel, because Jesus sent his angel by a commission from God. This objection would, I own, overthrow the interpretation given of the Holy Spirit being an angel, if any instance in scripture could be produced, where the Holy Spirit had a commission from God to send an angel in his name; for, in that case, the Holy Spirit might properly be said to do what the angel did in his name: but as no instance of this kind is, I believe, to be found in scripture, the interpretation above given remains highly probable. If the spirit mentioned in the 2nd and 3d ch. of Revelation had been a person different from the angel mentioned in the beginning of 1st chap. St. John would, in all probability

bability, have taken distinct notice of him; for no good reason can be assigned, why the apostle should omit the Holy Spirit upon this remarkable occasion, when he professes to give an account of all the persons concerned in this revelation, but this, namely, that the angel was the Holy Spirit. God, Christ, an angel, and St. John, are the only persons particularly set forth as the authors of this revelation, ch. i. ver. 1. From whence 'tis very natural to conclude that no other person or being had any concern in it. But upon supposition that *the spirit* in ch. ii. 3. means a person different from the angel, we have another person introduced as employed in this revelation, in express contradiction to the solemn determination of St. *John* in the beginning of this wonderful book.

Upon the whole, as the angels are expressly called ministring spirits, Heb. i. 14. the Holy Spirit seems to be the principal or chief of the angelic host, who upon account of his eminence and being employed in higher offices than the rest, is distinguished by the title of the Holy Spirit, Holy Ghost, the Spirit, the Comforter. In like manner, we find one principal spirit amongst the evil angels, called in scripture by the name of Satan, or the adversary, or the unclean spirit, or the evil spirit of God.

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From the observations made concerning the Holy Spirit being an angel, or chief of the ministring spirits, a clear answer may be given to those christian writers who have maintained, that the Holy Spirit is no person at all, but only a power or operation of God. One argument urged against the personality of the Holy Ghost is, that he is not mentioned in some remarkable passages of the New Testament, where it is scarce possible to imagine he should have been left out, if he be a real person. For instance,

1 *Tim.* v. 21. I charge thee before God, and the Lord Jesus Christ, and the elect angels.—'Tis asked why the Holy Spirit is left out? the answer is plain, he is one of the elect angels, upon which account it was not necessary to mention him particularly. But the most illustrious passage in the whole scripture is, *Heb.* xii. 22, 23, 24. Ye are come unto mount Sion, the city of the living God.—To an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. In this glorious description we find all persons reckoned up; God, Christ, angels, and good men. 'Tis asked how the Holy Spirit could possibly be

be left out, if he be a real person? the answer is clear, he is one of the angels, and consequently he is included in this description.

Having made such observations, as I think proper, concerning the one God and Father of all, *Christ*, and the Holy Spirit, distinctly and separately, according to their respective order, I shall now set before you, in one view, all the passages of the New Testament, where the Father, Son, and Holy Ghost, are mentioned together, that you may compare them with the declarations of the *Athanasian* creed.

Matth. xii. 28. I cast out devils by the *Spirit of God*.

Matth. xxviii. 18, 19. All power is *given* unto me, in heaven and in earth. Go ye *therefore*, and teach all nations, baptizing them in (or into) the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. It has been inferred from this passage, that the Father, Son, and Holy Ghost are equally entitled to the godhead, because we are commanded to be initiated into the name of the Son, and Holy Spirit, as well as the Father. But our Saviour's own words going before, entirely destroy this groundless inference. All power is *given* unto me in heaven and earth; and consequently the Father is mentioned as the original giver of that power, the Son as
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the person to whom the power was *given*, and the Holy Ghost as the person whom our Lord chiefly employs in the exercise of that power, according to the commission he has received from his God and Father. Let common sense determine your judgment upon this famous passage, which is thought to be one of the strongest supports of the *Athanasian* doctrine; and you must be convinced that the Son, who has all power given him by the Father, is a person inferior to the Father, from whom he received it: and the argument holds still stronger with respect to the Holy Ghost, who is represented as sent and employed by the Son in the exercise of the power given him by the one God and Father of all.

I would just observe that when our Lord speaks of *all power* being given to him, the meaning is not, that he had the same power in the same universal sense, as if he became equally omnipotent with the Father; but *all power* must be interpreted consistently with the following words, to which it is restrained, *go ye therefore and teach all nations*, &c. that is, I have received from the Father sufficient power to carry on the important work of man's redemption.

Besides, the argument drawn from baptism to prove the Son and Holy Spirit of equal

equal dignity with God the Father, is entirely without foundation, as appears from other express instances. *St. Paul* speaks of the *Israelites* as being baptized into *Moses*, because they professed themselves followers of that religion which God taught them by *Moses*. The same apostle tells the *Corinthians*, that he administered the office of baptism but very sparingly, *lest any should say he had baptized in his own name*, 1 Cor. i. 15. Could *St. Paul* suppose that the *Corinthians*, if they had charged him with baptizing in his own name, intended to accuse him of setting himself up for God?

Neither is the Son and Holy Spirit being joined in the office of baptism, any argument that they are equal to the Father. If it was so, the angels would be equal to *Christ* and God. *St. Paul*, in his solemn charge to *Timothy*, expresses himself thus, I charge thee, before God, and the Lord *Jesus Christ*, and the elect angels. 1 Tim. v. 21. We find God and the creature sometimes joined together as objects of the same act.

Exod. xiv. 31. The people feared the Lord, and *believed* the Lord and his servant *Moses*.

And 1 *Chron. xxix. 20.* All the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped* the Lord and the king.

Luke i. 35. *The Holy Ghost*—the power of the highest shall over-shadow thee; therefore—shall be called the *Son of God*.

John xiv. 16, 17. And I will pray the *Father*, and he shall give you—the *spirit* of truth. Verse 26. The *Holy Ghost*, whom the *Father* will send in *my name*.

John xv. 26. I will send unto you from the *Father*—the *spirit* of truth.

Acts ii. 33. (*Jesus*) being by the right hand of *God* exalted, and having received of the *Father* the promise of the *Holy Ghost*.

Acts v. 31, 32. Him (namely, *Jesus*) hath *God* exalted—and we are his witnesses—and so is also the *Holy Ghost*, whom *God* hath given to them that obey him.

Acts vii. 55. He being full of the *Holy Ghost*—saw the glory of *God*, and *Jesus* standing on the right hand of *God*.

Acts x. 38. *God* anointed *Jesus* of *Nazareth* with the *Holy Ghost*.

Rom. i. 1, 3, 4. The gospel of *God*—concerning his *Son Jesus Christ* our Lord—declared to be the *Son of God* with power, according to the *spirit* of holiness, by the resurrection from the dead.

Rom. v. 5, 6. The love of *God* is shed abroad in our hearts by the *Holy Ghost*, which is given unto us; for—*Christ* died for the ungodly.

Rom.

Rom. viii. 9. The spirit of God—of Christ.

Rom. xv. 15, 16. Because of the grace that is given me of God, that I should be the minister of Jesus Christ to the Gentiles, ministring the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Verses 18, 19. Those things which Christ—wrought—thro' mighty signs and wonders, by the power of the spirit of God.

Verse 30. I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me.

1 Cor. vi. 11. In the name of the Lord Jesus, and by the spirit of our God.

1 Cor. xii. 3. No man speaking by the spirit of God, calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost.

Verses 4, 5, 6. There are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all.

2 Cor. i. 21, 22. Now he which stablisheth us with you in Christ, and hath anointed us, is God: who hath also sealed us, and given the earnest of the spirit in our hearts.

2 Cor.

2 Cor. iii. 3. The epistle of *Christ*—written—with the *spirit* of the *living God*.

2 Cor. xiii. 14. The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all, Amen.

Galat. iv. 6. *God* hath sent forth the *spirit* of his *Son* into your hearts.

Ephes. i. 17. That the *God* of our *Lord Jesus Christ*, the Father of glory, may give unto you the *spirit* of wisdom and revelation.

Ephes. ii. 18. For through *him* (namely, *Christ*) we both have an access, by one *spirit*, unto the *Father*.

Verse 21, 22.—in the *Lord*. In whom you also are builded together, for an habitation of *God*, through the *spirit*.

Eph. iv. 4, 5, 6. There is—one *spirit*—one *Lord*—one *God* and *Father* of all, who is above all.

2 *Thess.* ii. 13, 14. We are bound to give thanks always to *God* for you—because *God* hath—chosen you to salvation through sanctification of the *spirit*, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our *Lord Jesus Christ*.

2 *Tim.* i. 7, 8. *God* hath not given us the *spirit* of fear, but of power and of love, and of a sound mind; be not thou therefore ashamed of the testimony of our *Lord*.

Tit. iii. 4, 5, 6. The kindness and love of *God our Saviour*—appeared—he saved us by the—renewing of the *Holy Ghost*; which he shed on us abundantly, through *Jesus Christ our Saviour*.

Heb. ii. 3, 4. Which at the first began to be spoken by the *Lord*, and was confirmed to us by them that heard him; *God* also bearing them witness—with divers miracles and gifts of the *Holy Ghost* according to his own will.

Heb. ix. 14. How much more shall the blood of *Christ*, who through the **eternal spirit* offered himself without spot to *God*,—purge your conscience from dead works, to serve the *living God*.

1 Pet. i. 2. Elect according to the foreknowledge of *God the Father* thro' sanctification of the spirit unto obedience, and sprinkling of the blood of *Jesus Christ*.

1 Pet. iii. 18. For *Christ* hath also once suffered for sins,—that he might bring us to *God*, being—quickened by the *spirit*.

1 Pet. iv. 14. If ye be reproached for the name of *Christ*, happy are ye; for the *spirit* of glory and of *God* resteth upon you.

1 John iv. 2, 3. Hereby know ye the spirit of *God*: every spirit that confesseth that *Jesus Christ* is come in the flesh, is of *God*, and every spirit that confesseth not

* In some copies *the Holy Spirit*.

that *Jesus Christ* is come in the flesh, is not of God.

Verses 13, 14. Because he hath given us of his spirit: and we have seen and do testify that the *Father* sent the *Son* to be the Saviour of the world.

I *John* v. 5, 6. He that believeth that *Jesus* is the Son of *God*: and it is the *spirit* that beareth witness, because the *spirit* is truth.

I *John* v. 7, 8. For there are three that bear record (in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth) the spirit, and the water, and the blood; and these three agree in one. And *these three are one*, not one God, but one thing in effect, one and the same testimony, as the words naturally signify. But with regard to this famous text, you have a right to be informed that no stress ought to be laid upon it, in determining a doctrine of scripture. As you cannot be judges of the critical enquiries of the learned relating to this text, I will endeavour to state the case in such a manner, that you may know how the fact stands, and I appeal to the learned for the truth of my representation. Before the invention of the art of printing, about three hundred years ago, all books were written by hand, which are now called manu-

scripts, in order to distinguish them from printed books. There are some of these manuscripts remaining of almost all the books that are older than the invention of printing. And particularly there are more manuscripts left of the New Testament than of any other old book whatsoever, because it was so often written out for the use of christians dispersed through so many different countries. Now it appears by the enquiries of learned men, that this text has not been yet found in any one *Greek* manuscript older than the invention of printing, which is a strong argument that St. *John* never wrote it. Again, between three and four hundred years after our Saviour's time, when this very point, about which I have been appealing to your common sense, was warmly debated on both sides, this text was never quoted, which is almost impossible to conceive should have been neglected, if it had been in their bibles. It is as absurd to suppose, that men, who were so very zealous to establish the *Athanasian* doctrine, should take no notice of so famous a text, if they had known it, as it would be for Papists, when they are endeavouring to prove the monstrous doctrine of transubstantiation (or the change of the bread and wine in the Lord's supper into the very body and blood of *Christ*) to forbear quoting that declaration of our Saviour,

Saviour, this is my body. Add to this, that some learned men of the present age, although they professed the belief of the *Athanasian* doctrine, have fairly given it up, which they would never have done, if they had not been obliged to submit to the force of evidence. Farther, it is worth observing, that this text was printed in a different character in the first *English* bibles after the reformation, in the time of *Henry VIII.* and *Edward VI.* to shew that it was wanting in the original *Greek*. If the context be examined, the sense of the apostle is much better without it, according to the following reading of all the *Greek* manuscripts. Ver. 5. Who is he that overcometh the world, but he that believeth that *Jesus* is the Son of God? this is he that came by water and blood (by water at his baptism, when there came a voice from heaven, saying, this is my beloved Son: and by blood, that is, by his death and resurrection) and it is the spirit (the gifts of the Holy Ghost) that beareth witness; because the spirit is truth. For there are three that bear record; the spirit, the water, and the blood; and these three agree in one (or, as some ancient writers read the text, these three are one, that is, one testimony, that *Jesus* is the Son of God.) It is observable, that the word God occurs in this chapter twenty times,

in the greater number of which it necessarily signifies the person the Father, he being expressly distinguished from the person of the Son; and therefore we ought reasonably to understand the word in the same sense in all the rest.*

Jude, verses 20, 21. Praying in the *Holy Ghost*; keeping yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ* unto eternal life.

Rev. i. 9, 10. For the word of *God*, and for the testimony of *Jesus Christ*, I was in the *spirit*.

I must now recommend it to your serious consideration, to compare this collection of texts with the declarations of the *Athanasian creed*. Any serious christian would have imagined, that a creed enforced upon christian people with so much weight and authority, and pressed upon their consciences under the penalty of

* The curious reader who would receive satisfaction upon these several particulars set forth in general, may have recourse to my Defence of the Appeal, where every thing relating to this controverted text, is fully discussed, being the substance of what several learned men have advanced upon the subject, more particularly the great Sir Isaac Newton, in a professed dissertation upon this text, published since the Appeal. See Trinitarian Controversy reviewed; or a Defence of the Appeal, &c. from p. 431 to 463 inclusive.
dam-

damnation, must have been delivered so clearly in the sacred writings, must have been so agreeable to the declarations of *Christ* and his apostles, that common christians might have readily perceived an exact agreement between the word of God and the *Athanasian* creed. But perhaps it may appear very surprising to find so wide difference between the one and the other.

By a review of the foregoing texts, you may observe, that the three persons of the blessed trinity, when mentioned together, are sometimes styled the Father, the Son, and the Holy Ghost; or the Father, the Son, and the Spirit. Sometimes they are styled God the Father, *Jesus Christ*, the Spirit; the living God, *Christ*, the Spirit; God, the Son of God, the Holy Ghost; God, the Lord, the Spirit.

From all which it undeniably appears, beyond a possibility of contradiction (the same person being styled God in some texts, who is called Father in others of the same nature, God and Father being used indifferently to denote the same person) that God, according to the language of the sacred penmen, does not signify the Father, Son, and Holy Ghost, but the Father only, expressly distinguished from the Son and Holy Spirit.

On the other hand, the *Athanasian* creed roundly declares that the Father is God,

the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God: so that, according to the doctrine of scripture, the one God is the Father only; but according to the doctrine of the *Athanasian* creed, the one God is Father, Son, and Holy Ghost. You must, in this case, either give up the declarations of scripture, or the *Athanasian* creed, they being, when fairly compared together, absolutely inconsistent with each other.

Admitting the truth of the *Athanasian* doctrine, the author of this famous creed has expressed himself more exactly and fully, more plainly and clearly, upon the point than the apostles themselves, who were endued with the miraculous gift of the Holy Ghost. They have given us a clear and distinct account of one God and Father of all, of one Lord or *Christ*, and one Holy Spirit; but that these three persons are one God, and that it is necessary to salvation to believe this doctrine, here the apostles are entirely silent, and have left us in the dark. We must learn this from the *Athanasian* creed, wrote by an obscure author, who lived four or five hundred years after their times, when the church began to be corrupted with the worship of saints, relicks, and other gross inventions. But is it possible for any serious christian to imagine, that *Christ* and his

his apostles should be entirely silent about an important doctrine? Let common sense determine your judgment upon this consideration only, and you must be convinced, that *Christ* and his apostles, whose immediate office it was to instruct mankind in the will of God, could not be so much wanting in their duty, as to neglect an essential part of their commission. Could the kind Saviour of the world, who suffered so much, and laid down his life for us; could the apostles, who took so much pains in the work of the ministry, have less regard for the souls of men, than those persons who have formerly maintained, or at this time maintain the *Athanasian* doctrine as the most fundamental point of *Christ's* religion? can you really believe that those who were inspired by God, had less knowledge of this mystery than men of later ages, or that they wanted words to express their thoughts to the best advantage? could the author of this creed deliver the doctrine of the trinity more exactly than *Christ* and his apostles? If this had been a fundamental doctrine of christianity, it would have been plainly set forth and frequently inculcated, the writings of the apostles being designed for the use and instruction of the ignorant and unlearned, as well as the wise and learned. And as the doctrine of three persons and one God

is not delivered in any one passage of the New Testament, you may reasonably conclude, that it is not a scripture doctrine, but the invention of men, who aimed at being wise above what is written.

And as the *Athanasian* doctrine is declared necessary to salvation, and the disbelievers of this doctrine are threatened with no less punishment than eternal damnation, I think it expedient to give you a view of that faith which is declared in scripture to be necessary to make a man a christian, that you may compare it with the damnatory clauses of the *Athanasian* creed.

If you carefully read over the four gospels and the *Acts* of the apostles, you may be thoroughly satisfied what was the point chiefly insisted upon by *Christ* and his apostles, with regard to belief. When our Lord asked his disciples, what notion men entertained of him, they said, some say thou art *John the Baptist*, some *Elias*, and others *Jeremias*, or one of the prophets. He saith unto them, but whom say ye that I am? and *Simon Peter* answered and said, thou art *Christ*, the Son of the living God: upon which belief, namely, that *Jesus* was the *Christ*, or Son of the living God, our Saviour said he would build his church. *Matt. xvi. 16—18.* When many of his disciples had deserted him, upon his saying that he was the bread of life which came
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down from heaven, he said to the apostles, will ye also go away? then *Simon Peter* answered him, saying, Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art the *Christ*, the Son of the living God. *John* vi. 69.

It would be endless to go through all the passages in the four gospels, where it is plainly delivered to us, that our Saviour worked his miracles to convince his disciples and followers of this great truth, that he was the *Christ*, or Son of God. *Christ*, or Son of God, are expressions that signify the same thing, as you may easily observe by comparing the texts together. There are two passages in *St. John's* first epistle, so full to the present purpose, that they not only establish this sense beyond all possible doubt, but likewise confirm the point I am now upon. Whosoever shall confess that *Jesus* is the Son of God, God dwelleth in him, and he in God. Chap. iv. 15. And again, whosoever believeth that *Jesus* is the *Christ*, is born of God. Chap. v. 1. So that every one who sincerely believes this fundamental truth must be a christian, so far as mere belief is concerned. I shall produce one remarkable passage from the same *St. John*, where he professes to tell us, what was his design in writing his gospel. *John* xx. 30, 31. Many other signs

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truly did *Jesus* in the presence of his disciples which are not written in this book ; but these are written, that ye may believe that *Jesus* is the *Christ*, the Son of God ; and that believing, ye might have life through his name. Whereby it is plain that the gospel was writ on purpose to induce men to believe that *Jesus* of *Nazareth* was the *Christ*, and that this was the only belief required for eternal life.

If you read the *Acts* of the apostles, you will find that when the apostles preached to *Jews* and *Profelytes*, the point insisted upon was this, that *Jesus* was the *Christ*. Thus when *Philip* had converted the eunuch, to whom he had been directed by an extraordinary call of the Holy Spirit, and they came to a certain water ; upon the eunuch's desiring to be baptized, *Philip* said, if thou believest with all thine heart, thou mayst. And he answered and said, I believe that *Jesus Christ* is the Son of God. *Acts* viii. 37.

Instead of quoting any more passages from the *Acts* of the Apostles, I shall refer you, as I did upon a former occasion, to the discourses of the apostles that were directed to the *Jews* ; from which you may be thoroughly satisfied that the grand article they laboured to establish was this, that *Jesus*, whom the *Jews* had crucified, was the *Christ*. Let it be observed that
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this was the only article required, when they preached to *Jews*, who already believed one supreme invisible God, the maker of heaven and earth; it being needless to inculcate to them, what they professed as being *Jews*.

But the case was different when they preached to idolatrous heathens; then they began with proving to them one true God, that being the grand foundation on which all religion must be built. You may read an account of *St. Paul's* manner of speaking to the Gentiles, *Acts* xiv. 17. So that it undeniably appears, that the apostles thought it sufficient to require the belief of one true God, and one Lord *Jesus Christ*, to entitle them to all the blessings of the gospel covenant. I will produce one passage more relating to this point; and that shall be the unanswerable declaration of *St. Paul*, *Rom.* x. 9. where he professes to set forth what faith is necessary to salvation. This is the word of faith which we preach that if thou shalt confess with thy mouth, the Lord *Jesus*, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. It is to be noted that the sending of the Holy Ghost as the guide and comforter of christians, is implied in the belief of God and *Christ*; so likewise is the belief of our Saviour's resurrection.

furrection, ascension into heaven, and his coming again to judge the quick and dead.

These are plain articles that are adapted to all capacities, it being the will of God that the ignorant and unlearned should be saved as well as the wise and learned. Every person of common sense may understand what is meant by one supreme God, the maker of heaven and earth; and every one can readily comprehend what is meant, when he is told, that *Jesus* of *Nazareth*, an extraordinary person sent from God, taught an excellent doctrine; worked miracles in confirmation of it; and after a painful and scandalous death, God raised him from the dead, and made him Lord and *Christ*, who is likewise appointed by God at the end of the world to pass sentence on all men, according to their works.

I must now beg you to compare this plain account of the scripture faith with the damnatory clauses of the *Athanasian* creed. The sacred writers assure us, that whosoever believeth *Jesus* to be the *Christ*, or Son of God; whosoever confesseth with his mouth the Lord *Jesus*, and shall believe in his heart that God hath raised him from the dead, shall be saved. The *Athanasian* creed says, no; whosoever will be saved, before all things it is necessary that he hold the catholick faith, which faith except every one keep whole and undefiled,

filed, without doubt he shall perish everlastingly. He that will be saved, must thus think of the trinity. This is the catholick faith, which except a man believe faithfully, he cannot be saved. And what is the catholick faith that we are obliged to believe, under pain of damnation? why, we must believe, if this creed has any weight, that three Gods is one God, that three Lords is one Lord; and that our Saviour *Christ* is a being made up of two persons; that he is perfect God and perfect man, of a reasonable soul and human flesh subsisting; who, although he be God and man, yet at the same time he is not two, but one *Christ*. Let common sense determine your judgment, and you must be convinced that this creed is an insult upon the reason that God hath imparted to us; that it gives the lie to the awful declarations of *Christ* and his apostles; and that it invades the supreme authority of Almighty God, who alone has a right to prescribe upon what terms his creatures shall be accepted. Assert your rights as men and christians, and bravely reject the vain and wicked threatnings of an obscure writer, who lived several hundred years after the days of the apostles; when the church, according to the prophecies of the New Testament, began to fall away from the purity of the christian faith and morals,

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into amazing corruptions both of doctrine and practice.

It remains that you bring in the verdict according to evidence. The question to be examined and discussed was this, whether the one supreme God be the Father only ; or whether the one supreme God be a composition of three persons, Father, Son, and Holy Ghost ?

As therefore I have proved by plain, direct, and positive evidence from the word of God, that God is one, which indeed is the voice of reason, the voice of nature ; that this one God is no other being or person than the Father of our Lord *Jesus Christ*, one supreme Lord and governor ; and as I have abundantly proved that *Jesus Christ* is not the supreme God, but a person inferior to him ; and that the Holy Spirit is a person inferior to God and *Christ* ; and have given a direct reply to the most important objections of learned men upon this head : and as I have presented to your view a collection of all the passages of the New Testament, where the Father, Son, and Holy Spirit are mentioned together, from whence you may clearly see, that the same person who is styled Father in some passages, is in others of the same nature called God, expressly distinguished from the Son, and Holy Spirit ; and consequently if there be any meaning in language, that God doth not signify Father,
Son,

Son, and Holy Ghost, but the Father only: and as it appears from *all* the passages of the New Testament, wherein the name of God occurs, that not *one* is found implying a plurality of persons in God; that there is not *one* text, wherein the word, God, necessarily conveys the idea of three persons; and that the sacred writers have not afforded us the least plausible ground, or even colour of evidence, for any such sense, it follows with the force of demonstration itself, that the Athanasian doctrine of three persons and one God, was never delivered by *Christ* and his apostles, but was invented at first, and is still supported, by the authority of man: and lastly, as I have produced several of those passages, where the sacred writers profess to deliver to us that faith, which is necessary to salvation, which is no more than this, that *Jesus* is the *Christ*, or Son of God; I make no doubt of your determining this grand question, according to the evidence fairly laid before you; and that you will fix upon this as an undoubted principle, never to be departed from, that there is *one*, and one only supreme God, one supreme and independent Lord and governor, one intelligent being or person of all possible perfection, from whom all other beings derive their existence, and on whose good will they continually depend; by whose
supreme

supreme authority the Son himself was sent forth to bring men back to his God and Father, and the Holy Spirit employed in the guidance and sanctification of the church of *Christ*. To this one supreme and all-perfect being, the God and Father of our Lord *Jesus Christ*, be ascribed all possible honour and glory, by men and angels, for ever and ever.

22. I shall now proceed to propose to your examination the other question I at first set forth, in consequence of this doctrine; namely, what is the true christian worship as determined by *Christ* and his apostles; whether we should direct our prayers to the one God and Father of all, in the name of the one mediator *Jesus Christ*, for the heavenly assistance of the Holy Ghost; and admitting the worship of *Christ*, whether we should invoke him as mediator and redeemer to the glory of God the Father; or whether it is our duty, as christians, to pray to the Father as God, to the Son as God, and to the Holy Ghost as God, and then to these three persons as being ~~one~~ God, according to the form prescribed in our Litany.

It may perhaps seem needless to enter upon a nice examination of this question, it being plain, by the evidence already produced, that, as there is but one supreme Lord and God, so there can be but one
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supreme object of religious worship : and as I have already proved that the Son and Holy Spirit are persons inferior to God, and act in all things according to his supreme will and pleasure, it may be thought very natural to conclude, that whatever honour or worship are appointed to be paid to *Christ* and the Holy Spirit, must redound ultimately to the glory of the supreme God and Father of all, from whom all their title to any religious regards must be derived.

But since the honour of the one eternal God and our religious practice are deeply concerned in this question ; since the sacred writers always speak of the worship of God as a point of great importance, and threaten all corrupters of it with the severest punishment, I think it my duty to give you all possible satisfaction in this grand affair ; and therefore I shall lay before you a collection of all the passages in the New Testament relating to christian worship, that you may see with your own eyes, and judge with your own understandings, what is the true christian form of worship as determined by *Christ* and his apostles ; from whence we may be enabled clearly to discern, how far the forms of men, whether imposed upon you in the public liturgy, or recommended to your practice in books of devotion, may
be

be lawfully complied with upon christian principles.

Matt. iv. 10. It is written (*Deut. vi. 13. x. 20.*) Thou shalt worship *the Lord thy God*, and *him only* shalt thou serve.

Matt. v. 16. And glorify your Father which is in heaven. *Matt. vi. 6.* Pray to thy Father in secret. Verse 9. Our Father which art in heaven. *Matt. vii. 11.* Shall your Father which is in heaven give good things to them that ask him.

I refer you to page 48, for an account of those passages where our Saviour is represented as praying to his God and Father, and so it is needless to repeat them here.

Matt. xviii. 19, 20. If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Luke xi. 13. How much more shall your *heavenly Father* give the Holy Spirit to them that ask him.

John iv. 23. But the hour cometh, and now is, when the true worshippers shall *worship the Father* in spirit and in truth: for the *Father* seeketh such to *worship him*.

John xii. 28. *Father, glorify thy name:* then came there a voice from heaven, saying, I have both *glorified it*, and will *glorify it again*.

John

John xiv. 13, 14. And whatsoever ye shall ask in my name, that will I do, that the *Father* may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

John xv. 8. Herein is my *Father* glorified, that ye bear much fruit; so shall ye be my disciples.

Verse 16. Whatsoever ye shall ask of *the Father in my name*, he may give it you.

John xvi. 23, 24. In that day ye shall ask me nothing. Whatsoever ye shall ask *the Father in my name*, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive; that your joy may be full.

Verses 26, 27. At that day ye shall ask in my name; and I say not unto you, that I will pray *the Father* for you; for the *Father* himself loveth you.

Acts iv. 24, 30. They lift up their voice to God, saying, Lord thou art God—grant that wonders may be done by the name of thy holy child *Jesus*.

Rom. i. 8. I thank my God, through *Jesus Christ*. Verse 9. God—whom I serve in the gospel of *his Son*.

Rom. vii. 25. I thank God, through *Jesus Christ* our Lord.

Rom. xv. 6. That ye may, with one mind and one mouth, glorify God, even the *Father* (or the God and *Father*) of our *Jesus Christ*,

Verse

Verse 7. As *Christ* also received us, to the glory of God.

Verse 30. I beseech you, brethren, for the Lord *Jesus Christ's* sake, and for the love of the spirit, that ye strive together with me in your prayers to God for me.

Rom. xvi. 27. To God only wise, be glory through *Jesus Christ* for ever, Amen.

1 Cor. i. 4. I thank my God always on your behalf, for the grace of God, which is given you by *Jesus Christ*.

Chap. xv. 57. Thanks be to God, which giveth us the victory, thro' our Lord *Jesus Christ*.

2 Cor. i. 3. Blessed be God, even the Father of our Lord *Jesus Christ*.

Verse 20. For all the promises of God in him (in *Christ*) are yea—unto the glory of God by us.

2 Cor. ii. 14. Thanks be unto God, which always causeth us to triumph in *Christ*.

Chap. ix. ver. 13.—They glorify God, for your professed subjection unto the gospel of *Christ*.

Ephes. i. 3. Blessed be the God and Father of our Lord *Jesus Christ*, who hath blessed us with all spiritual blessings in heavenly places in *Christ*.

Ephes. i. 6, 7. To the praise of the glory of his (the Father's) grace, wherein he hath made us accepted in the beloved

(namely in *Christ*) in whom we have redemption through his blood.

Verse 12. That we should be to *the praise* (namely, *the Father's glory*) who first trusted in *Christ*.

Verses 16, 17.—cease not to *give thanks* for you, making mention of you in *my prayers*; that *the God of our Lord Jesus Christ, the Father of glory*, may give unto you the spirit of wisdom.

Eph. ii. 16, 18. And that he (namely *Christ*) might reconcile both *unto God*—*through him* we both have an access by one spirit *unto the Father*.

Eph. iii. 14, 16. *I bow my knees unto the Father of our Lord Jesus Christ*—that he would grant you—

Verse 21. *Unto him be glory* in the church by *Christ Jesus*, throughout all ages, world without end, Amen.

Eph. v. 19, 20. Singing in your heart to the *Lord*; *giving thanks* always for all things *unto God and the Father, in the name of our Lord Jesus Christ*.

Philipp. i. 3, 4, 6. *I thank my God*, upon every remembrance of you. Always in every prayer of mine for you all, making request with joy. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of *Jesus Christ*.

Verse

Verse 11. Filled with the fruits of righteousness, which are by *Christ Jesus*, unto the glory and praise of God.

Philipp. ii. 11. And that every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father.

Philipp. iii. 3. Which worship God in the spirit, and rejoice in *Christ Jesus*.

Ch. iv. 6, 7. In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God—shall keep your hearts and minds through *Christ Jesus*.

Verse 20. Now unto God and our Father be glory, for ever and ever.

Coloss. i. 3. We give thanks to God and the Father (or the God and Father of our Lord *Jesus Christ*,) praying always for you.

Coloss. i. 12. Giving thanks unto the Father.

Coloss. iii. 16, 17. In psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord *Jesus*, giving thanks to God and the Father by him.

Col. iv. 2, 3. Continue in prayer—with thanksgiving—praying also for us, that God would open unto us a door of utterance to speak the mystery of *Christ*.

1 Thess. i. 12. Grace—from God our Father, and the Lord *Jesus Christ*, we give thanks to God always.

1 Thess.

1 *Thess.* iii. 9, 10, 11. What *thanks* can we render to *God* again for you, for all the joy wherewith we joy for your sakes before our God. Night and day, *praying* exceedingly, that we might see your face. Now God himself and our Father, and our Lord *Jesus Christ*, direct our way unto you.

2 *Thess.* i. 2, 3.—from God our Father, and from the Lord *Jesus Christ*, we are bound to *thank* God always.

Verses 11, 12, We *pray* always for you, that *our God* would count you worthy—that the name of our Lord *Jesus Christ* may be glorified in you, and ye in him, according to the grace of our God, and (of) *the Lord Jesus Christ*.

2 *Thess.* ii. 13. We are bound to *give thanks* always to God for you, brethren beloved of the Lord; because God hath chosen you.

1 *Tim.* ii. 17. Now unto *the king eternal, immortal, invisible, the only wise God, be honour and glory*, for ever and ever. Amen.

1 *Tim.* ii. 1, 3, 5. That first of all *supplications, prayers, intercessions, and giving of thanks*, be made for all men—For this is good and acceptable in the sight of God our Saviour.—For there is *one God*, and *one mediator between God and man, the man Christ Jesus*.

Verse 8. I will, therefore, that men *pray* every where, lifting up holy hands.

1 *Tim.* v. 5. Trusteth in *God*, and continueth in *supplications* and *prayers* night and day.

1 *Tim.* vi. 14, 15, 16. The appearing of our Lord *Jesus Christ*; which he (namely, God the Father) shall shew: who is the blessed and only potentate, the king of kings, and lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, or can see, *to whom be honour and power everlasting.*

2 *Tim.* i. 2, 3. Peace from *God the Father*, and from *Christ Jesus our Lord*. I thank *God* whom I serve from my forefathers with a pure conscience, that without ceasing—in my prayers night and day.

Philem. 4, 5. I thank my *God*, making mention of thee always in my *prayers*; hearing of thy love and faith, which thou hast towards *the Lord Jesus*.

Heb. iv. 14, 16. Seeing then that we have a great high priest, that is passed into the heavens, *Jesus the Son of God*.—Let us therefore come boldly unto *the throne of grace*, that we may obtain mercy.

Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto *God* by him, seeing he ever liveth to make intercession for them.

Heb. x. 21, 22. Having an high priest over the house of *God*; let us draw near with

with a true heart, in full assurance of faith. Chap. xiii. 15. By him, therefore, let us offer the sacrifice of praise to God continually.

1 *Pet.* i. 3. Blessed be the God and Father of our Lord *Jesus Christ*.

Verses 17, 18, 19. And if ye call on the Father.—Forasmuch as ye were—redeemed—with the precious blood of *Christ*.

Verse 21. Who *by him*, (namely, *Christ*) do believe in *God*, that raised him up from the dead, and gave him glory; that *your faith and hope might be in God*.

1 *Pet.* ii. 5. To offer up spiritual sacrifices, acceptable to *God through Jesus Christ*.

1 *Pet.* iii. 18. For *Christ* also hath once suffered for sins, that he might *bring us to God*.

Chap. iv. 11. That God in all things may be glorified through *Jesus Christ*.

Chap. v. 10, 11. The *God* of grace who hath called us unto his eternal glory by *Christ Jesus*—strengthen, settle you; *to him be glory and dominion for ever and ever*.

1 *John* iii. 21, 22, 23. Then we have confidence towards *God*; and whatsoever we ask, we receive of him, because we keep his commandments; and this is his commandment, that we should believe on the name of *his Son Jesus Christ*.

1 *John* v. 14. And this is the confidence that we have in him; that if we *ask* any thing according to his will he *heareth* us.

Jude 20. Praying in the Holy Ghost.

Verse 25. To the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever, Amen.

Rev. iv. 8. Holy, holy, holy Lord God, which was, and is, and is to come.

Verse 9, 10, 11. And when those beasts give glory, and honour, and thanks to him who sat on the throne, who liveth for ever and ever; the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

Rev. v. 14. And the four and twenty elders fell down, and worshipped him that liveth for ever and ever.

Chap. vii. 11, 12. Fell before the throne on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever, Amen.

Chap. xi. 16, 17.—fell upon their faces, and worshipped God, saying, we give thee thanks,

thanks, O Lord God Almighty, which art, and wast, and art to come.

Chap. xiv. 6, 7. The everlasting gospel, —saying with a loud voice, fear God, and give glory to him, and *worship him that made heaven and earth, and the sea, and the fountains of water.*

Chap. xv. 3, 4. And they sing the song of *Moses* the servant of God, and the song of the lamb, saying, great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and *glorify thy name?* for *thou only art holy*; for all nations shall come and *worship before thee.*

Chap. xix. 1. Salvation, and glory, and honour, and power unto *the Lord our God.*

Verses 4, 5, 6.—fell down and worshipped God that sat on the throne—*Praise our God,* all ye his servants, and ye that fear him, both small and great—Allelujah! for the *Lord God omnipotent* reigneth. Let us be glad and rejoice, and *give honour to him*; for the marriage of the *lamb* is come.

Verse 10. Worship God: for the testimony of *Jesus* is the spirit of prophecy (or the spirit of prophecy is the testimony of *Jesus.*)

Chap. xxii. 3. The throne of God, and of the lamb, shall be in it, and his servants shall serve him (shall worship him.)

— Verse 9. See thou do it not—*worship God.*

Having thus given you a view of all the passages relating to the supreme honour and worship of the one God and Father of all; it is farther to be considered what we find expressly revealed concerning *Christ* and the Holy Spirit, with regard to this important point.

Mat. xxviii. 19. Baptizing them in the name—of the Son. See before, p. 165.

Luke xxiv. 51, 52. He was—carried up into heaven, and they *worshipped him.*

John v. 22, 23. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which sent him.

Acts i. 24. Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. It is to be observed, that it is doubtful whether these words are directed to *Christ*, or to God the Father. See p. 205.

Acts ii. 21. Whosoever shall call on the name of the Lord, shall be saved. To call on the name of *Christ* being a phrase used in variety of senses, it may not be improper to set down the several passages where they occur, that they may be compared together.

Acts

Acts ix. 14, 21. To bind all *that call on thy name*—destroyed them, which *called on this name in Jerusalem.*

Acts xv. 17. All the Gentiles, *upon whom my name is called.*

Acts xxii. 16. Be baptized, and wash away thy sins, *calling on the name of the Lord.*

Rom. x. 10, 11, 12, 13, 14. Whosoever believeth on him shall not be ashamed—For the same Lord over all, is rich unto all that *call upon him*; for whosoever shall *call upon the name of the Lord* shall be saved. How then shall they *call on him*, in whom they have not believed.

Rom. xv. 20. Not where *Christ was named.*

1 Cor. i. 2. Called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord.*

2 Tim. ii. 19. Let every one that *nameth the name of Christ*, depart from iniquity.

2 Tim. ii. 22. Follow righteousness with them that *call on the Lord* out of a pure heart.

Jam. ii. 7. That worthy name, *by the which ye are called.*

Acts xix. 13. To *call over them* which had evil spirits, *the name of the Lord Jesus.*

Acts iii. 6. In the name of *Jesus Christ of Nazareth*, rise up and walk.

Heb. xiii. 15. By him—let us offer the sacrifice of praise to God—giving thanks to

his name (or, in his name, or making public profession of our faith in his name.)

Acts vii. 59. Calling upon (invoking, the word *God* is not in the *Greek*) and saying, Lord *Jesus*, receive my spirit.

Rom. i. 7. Grace to you, and peace from—the Lord *Jesus Christ*.

Rom. ix. 1. I say the truth in *Christ*, I lie not.

Chap. xvi. 20. *The grace of our Lord Jesus Christ* be with you, Amen.

Ver. 24. The grace of our Lord *Jesus* be with you all, Amen.

1 Cor. i. 3. Grace be unto you, and peace from—the Lord *Jesus Christ*.

Chap. x. 9. Neither let us tempt *Christ*, as some of them also tempted.

1 Cor. xvi. 23. The grace of our Lord *Jesus Christ* be with you.

2 Cor. i. 2. Grace be to you, and peace—from the Lord *Jesus Christ*.

2 Cor. xii. 8. For this thing I besought the Lord thrice, that it might depart from me. It is doubtful whether this be meant of *Christ*, or God the Father; but, from the following verses, it seems rather to be understood in this place of *Christ*.

2 Cor. xiii. 14. The grace of the Lord *Jesus Christ* be with you all, Amen.

Galat. i. 3. Grace be to you, and peace from—our Lord *Jesus Christ*.

Chap-

Chapter vi. 18. *The grace of our Lord Jesus Christ* be with your spirit, Amen.

Eph. i. 2. Grace be to you, and *peace* from the *Lord Jesus Christ*.

Ch. vi. 23. *Peace* be to the brethren, and *love with faith* from—the *Lord Jesus Christ*.

Philipp. i. 2. Grace be unto you, and *peace* from—the *Lord Jesus Christ*.

Chap. ii. 10, 11. That at the name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess, that *Jesus Christ* is Lord, to the glory of God the Father.

Verse 19. I trust in the *Lord Jesus* to send *Timotheus*.

Verse 24. I trust in the *Lord*, that I also myself.

Chap. iv. 23. *The grace of our Lord Jesus Christ* be with you all, Amen.

Col. i. 2. Grace be unto you, and *peace* from—the *Lord Jesus Christ*.

Chap. ii. 18, 19.—*worshipping* of angels—and not holding the head, from which all the body.

1 Thess. i. 1. Grace be unto you and *peace* from—the *Lord Jesus Christ*.

Chap. iii. 11. Our *Lord Jesus Christ* direct our way unto you.

Verse 12. And the *Lord* make you to increase and abound in love.

Chap. v. 37. I adjure you by *the Lord*. It is doubtful whether this be meant of *Christ* or God the Father.

1 *Thess.* v. 28. The grace of our Lord *Jesus Christ* be with you, Amen.

2 *Thess.* i. 2. Grace unto you, and peace from—the Lord *Jesus Christ*.

Chap. ii. 16, 17. Our Lord *Jesus Christ*—comfort your hearts, and stablish you in every good word and work.

Chap. iii. 5. *The Lord* direct your hearts into the love of God, and into the patient waiting for *Christ*.

Verse 18. The grace of our Lord *Jesus Christ* be with you all, Amen.

1 *Tim.* i. 2. Grace, mercy, and peace from—*Jesus Christ our Lord*.

Verse 12. And I thank *Christ Jesus* our Lord, who hath enabled me.

1 *Tim.* ii. 7. I speak the truth in *Christ*, and lie not.

2 *Tim.* i. 2. Grace, mercy, and peace from—*Jesus Christ* our Lord.

2 *Tim.* iv. 17, 18. The Lord stood with me, and strengthened me—and *the Lord* shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: *to whom be glory for ever and ever*. It is something doubtful, whether this be meant of *Christ*, or God the Father.

Chap. iv. 22. *The Lord Jesus Christ* be with *thy spirit*.

Tit.

Tit. i. 4. Grace, mercy, and peace from —the Lord Jesus Christ.

Philem. 3. Grace to you, and peace from the Lord Jesus Christ.

Verse 25. The grace of our Lord Jesus Christ be with your spirit, Amen.

Heb. i. 6. When he bringeth in the first-begotten into the world, he saith; and let all the angels of God worship him.

1 Pet. ii. 3, 4. The Lord is gracious: to whom coming as unto a living stone—chosen of God, and precious.

2 Pet. iii. 18. In the knowledge of our Lord and Saviour Jesus Christ; to whom be glory both now and for ever.

2 John 3. Grace be with you, and peace—from Jesus Christ the Son of the Father.

Rev. i. 4, 5. Grace be unto you, and peace from Jesus Christ, who is the faithful witness.

Verses 5, 6. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father (or unto his God and Father) to whom be glory and dominion for ever and ever.

Chap. v. 8, 9, 10.—fell down before the lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, thou art worthy—for thou wast slain, and hast redeemed us to God by thy

blood—and hast made us unto our God kings and priests; and we shall reign on the earth.

Rev. v. 12, 13. Saying with a loud voice, worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the lamb, for ever and ever.

Rev. vii. 10. Salvation to our God which sitteth upon the throne, and unto the lamb.

Chap. xxii. 20. Even so, come Lord *Jesus*.

Verse 21. The grace of our Lord *Jesus Christ* be with you all, Amen.

Of the honour due to the Holy Ghost.

Matt. xxviii. 19. Baptizing them in the name of the Holy Ghost. See p. 166.

Acts v. 9. How is it, that ye have agreed together to tempt the spirit of the Lord.

Acts vii. 51. Ye do always resist the Holy Ghost.

Rom. ix. 1. My conscience also bearing me witness in the Holy Ghost.

Ch. xv. 30. I beseech you, brethren, for the love of the spirit.

2 Cor.

2 Cor. xiii. 14. *The communion of the Holy Ghost be with you all, Amen.*

Ephes. iv. 30. *And grieve not the Holy Spirit of God.*

1 Thess. v. 19. *Quench not the Spirit.*

Heb. x. 29. *And hath done despite unto the Spirit of grace.*

Jude 20. *Praying in the Holy Ghost.*

My dear christian readers, I must earnestly recommend to your serious consideration this collection of passages relating to religious worship, it being of very great importance that all christians should practise, with regard to this grand point, according to the rules of *Christ* and his apostles, and not venture beyond what is plainly determined by them, lest they fall into some faulty will-worship, or even into idolatry itself. And, in order to assist your thoughts upon this collection of passages, I will first make such observations as I think naturally arise from them; and then I will consider the celebrated argument of learned men, drawn from this article of worship; with a distinct reply to it, formed upon these texts of scripture; and shall refer the whole to your judgment.

If you carefully attend to the passages produced concerning the honour and worship due to the one God and Father of all, you will find that all prayers and praises ought either to be directed to him, or to his

his glory, as being the original author of all good, and the supreme Lord and governor of all creatures. Our Lord's example and express commands, the directions and practice of the apostles relating to this point of worship, plainly and powerfully declare that God the Father is the most proper, constant, and only supreme object of our addresses in religious worship.

Again, from a careful review of the same texts, you may observe the peculiar difference between the worship of the Old and New Testament. The *Jews* were expressly commanded, upon pain of God's displeasure, to worship one supreme God, and him only. In the New Testament, which may be considered as a covenant between God and all mankind, christians are commanded to worship the same one supreme God, to whom the peculiar title of Father is often given, in the name and through the mediation of *Jesus Christ*. See the same texts. This is so extremely evident to christians of all denominations, that no possible doubt can be made of this worship. Even the idolatrous papists, amidst all their corruptions and inventions, still retain the worship of God the Father in the name of *Christ*: and I need not tell you, that our Common Prayer Book generally runs in this strain. There never was a christian congregation that did not allow
this

this gospel-worship. So that you may securely fix upon this religious practice as a fundamental rule, never to be departed from; that it is the duty of all christians to worship the one God and Father all, in the name of *Jesus Christ*.

But farther, you may observe, by carefully attending to the texts of the New Testament, concerning the honour and worship due to *Christ*, that inferior religious worship was paid to *Christ* by the first christians. There are some few instances of addresses made directly to him: particularly *Acts* i. 24. Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen: if this short prayer be directed to *Christ*, of which we are not absolutely certain, there being nothing peculiar in the words or context, to determine positively, whether *Christ* or God the Father be meant. Indeed, God the Father is often described by the character of knowing the hearts of all men; which makes it probable that God the Father is meant in this particular passage. Again, it seems likely, that this religious assembly should offer up this prayer to the supreme Father, in conformity to our Saviour's express command and example, and their own practice in *Christ's* life-time. But, on the other side, it may be said, that *Christ* has likewise the character of search-

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ing the reins and hearts, which is consistent with the acknowledgment of God alone knowing the hearts of all men, if the express words of our Saviour after this declaration be considered, even as I received my Father. *Revel. ii. 23—27.* See above, p. 118. Again, the subject of this petition seems to make it not unlikely that the apostles should offer it up to our Saviour, as it was his office to appoint an apostle to succeed Judas. If this short prayer was directed to *Christ*, it is an example of worship paid to him, with regard to an office in which he was particularly concerned.

St. Stephen, the first martyr, is represented as invoking *Christ* at the article of death. *Acts vii. 59.* And they stoned Stephen, invoking and saying (for so the words ought to be rendered according to the Greek) *Lord Jesus receive my spirit.* St. Stephen, as it appears by the foregoing verses, had that extraordinary favour shewn him, that he saw the heavens opened, and *Jesus* standing at the right hand of God, upon which he invoked him in this short petition. Here we have an undoubted instance of worship paid directly to *Christ*: but from the circumstances attending it, it plainly appears that he was worshipped, not as God supreme, but as mediator or intercessor, he being represented upon that par-

particular occasion *as son of man standing at the right hand of God.*

1 *Tim.* i. 12. And I thank *Christ Jesus* our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. Some learned persons have thought it doubtful, whether the true reading, according to some old manuscripts, be not, I thank him who hath enabled me in *Christ Jesus* our Lord, which is indeed more agreeable to St. *Paul's* manner in other passages; but admitting the truth of the present reading, it is an instance of St. *Paul's* making an acknowledgment to *Christ* for the office of an apostle, which he received immediately from him, as appears by the accounts delivered of his conversion in the *Acts* of the apostles, and by several passages in his epistles.

Rev. xxii. 20. Even so, come, Lord *Jesus*. Our Saviour, in the words just going before, had declared his intention of coming quickly. He which testifieth these things, saith, surely I come quickly, Amen. Upon which St. *John* invokes him in this short petition, *even so, come Lord Jesus.*

Rev. v. 8, 9, 10, 11, 12. The four beasts and four and twenty elders fell down before the lamb, having every one of them harps and golden vials full of odours, which are the prayers of the saints; and they

they sung a new song, saying, *thou art worthy* to take the book and to open the seals thereof; *for thou wast slain*, and hast redeemed us to God by thy blood—and hast made us unto *our God* kings and priests—And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and *honour, glory and blessing.*

In the latter part of the foregoing chapter, the worship of the Lord God Almighty is represented in a very solemn and majestic manner; and in this chapter we have an account of a new worship established by the express authority of Almighty God; and the reason is particularly set forth upon which it is founded: I must beg you to attend carefully to this account, and you may observe that our Saviour is described under the character of a lamb; and that the ground of the worship here paid to the lamb, is not his being equal to God, not his being one God with the Father, not because he was employed by God as an inferior instrument in the creation of the world; the lamb, I say, is not worshipped upon any of these reasons, but expressly
because

because *he was slain, and redeemed us to God by his blood*. Here it is declared, that the worship paid to *Christ* is an inferior worship; for surely a worship expressly founded upon having *redeemed us to God by his blood, and being slain*, cannot possibly be of so high a nature as the worship offered up to the supreme Lord of all rational beings, by whose authority the Son himself was sent to take our nature upon him; in obedience to whose commands he underwent the miseries of this mortal life; was at last put to a painful and scandalous death; and by whose favour he was exalted to so great dignity and honour, as to receive homage from the saints in heaven and in earth, upon account of his extraordinary merits. The worship, therefore, paid to *Christ*, is properly speaking, part of the worship of the one supreme God and Father of all, entirely derived from his commands, and redounding to his ultimate glory.

It is observable, that after the acknowledgments to the lamb are set forth, the four and twenty elders are represented, verse 14. as falling down and *worshipping him that liveth for ever and ever*; that is, the supreme God and Father of all, who, in the foregoing chapter, is twice described by this very character of living for ever and ever.

There

There are passages which imply direct calling upon his name as mediator and redeemer. Of this kind are *Acts* xxii. 16. Be baptized, and wash away thy sins, *calling on the name of the Lord.* *1 Cor.* i. 2. called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord.*

The salutations at the beginning of most of the epistles, such as grace and peace from the Lord *Jesus Christ*, do not seem to be prayers, but solemn wishes. That they are not prayers, appears extremely probable, from *Rev.* i. 4. Grace be unto you, and peace from him which is, and which was, and which is to come; and *from the seven spirits which are before his throne*; who are very justly thought to be the seven angels mentioned chap. viii. 2. But no christian can allow that angels have any title from scripture to religious invocation. As, therefore, this salutation in the *Revelations* is a pious wish of help and favour from God, *Christ*, and the angelic spirits (whom God and *Christ* employ in various offices for the benefit of the church) so the salutations in the beginning of most of the epistles are most probably pious wishes of grace and favour from God and *Christ*. And remarkable it is, that whereas thro' the book of *Revelations* solemn worship is chiefly paid to Almighty God,
who

who is represented as sitting upon the throne, very often by falling down and worshipping him only ; and sometimes honour, blessing, and glory are ascribed to the lamb, together with God ; there is no instance of any sort of worship paid to the seven spirits, though expressly said to be present at the same time.

Lastly, there are instances of glory directly given to *Jesus Christ*. 2 *Pet.* iii. 18. Our Lord and Saviour *Jesus Christ* : to him be glory, both now and for ever. *Rev.* i. 5, 6. *Unto him* that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ; *to him be glory and dominion for ever and ever.* *Rev.* v. 13. Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and to the lamb for ever and ever. Chap. vii. 10. Salvation to our God which sitteth upon the throne, and unto the lamb.

All the rest of the instances of glory being given in scripture, are either directed to the person of the Father only, or to the Father through *Christ*.

With regard to the honour which christians are required to pay to the Holy Spirit ; by comparing the texts you may observe, that we are directed, either by precept or by example, to baptize in his name ; to wish blessing from him ; to acknowledge
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him as witness in solemn affirmations; to take heed not to resist him; nor to do despite to him; not to tempt him; not to grieve him. See above, p. 204. But as for putting up prayers and ascribing glory directly to the person of the Holy Ghost, we have no warrant from scripture either by precept or example. The Holy Spirit is never represented as sitting upon a throne, or exercising any regal authority, but seems to act as the chief or principal of the ministring spirits, for the salvation of men, under the government of God and *Christ*.

When learned men are pressed upon this point, they can produce but three passages in the New Testament, from whence they can form the least plausible grounds for the offering up prayers to the Holy Spirit. The first is *Matth. xxviii. 19.* Go ye, and teach all nations—*baptizing them into the name—of the Holy Ghost.* But this I have considered already; see p. 164. Only I would just refer it to your common sense, whether being baptized into the name of the Holy Ghost, or into his guidance and direction, be of the same import with addressing ourselves to him in prayers or praise. The plain reason why the Holy Spirit is joined with God and *Christ* in the form of baptism, evidently appears from the whole scheme of the gospel dispensation,

tion, because he is the chief instrument whereby they govern and sanctify the church.

2. 2 *Cor.* xiii. 14. The grace of our Lord *Jesus Christ*, and the love of God, and the communion of the Holy Ghost, be with you. This is a solemn wish of *St. Paul*, that the favour of *Christ*, the love of God, and the Communion of the Holy Ghost, or the joint-partaking of the Holy Spirit, might be and continue with the *Corinthians*. There is certainly a wide difference between a wish that the *Corinthians* might continue partakers of the Holy Spirit, and invoking the Holy Spirit in prayer. If this had been a prayer to the Holy Spirit, *St. Paul* would have expressed something proper to be given to the *Corinthians* by the Holy Spirit. But the communion of the Holy Spirit necessarily signifies, according to the use of the *Greek* word in other passages, their being joint-partakers of the Holy Spirit himself, or the Holy Spirit being given to them. *St. Paul* mentions the communion of the Holy Ghost in this passage, to shew after what manner he earnestly wished, that God and *Christ* would testify their love and favour to the *Corinthians*, by imparting to them the Holy Ghost: so that this instance is so far from being a prayer to the Holy Spirit, that the words, when rightly understood, are

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absolutely inconsistent with the notion of praying to him, exactly agreeable to the whole tenor of the New Testament, wherein he is represented as given, sent, and employed by God and *Christ*, as the chief agent or minister of the christian church, without exercising any regal authority.

3. The next instance sometimes produced to prove the religious worship of the Holy Ghost, is *Rom. ix. 1*. I say the truth in *Christ*, I lie not, my conscience also bearing me witness *in the Holy Spirit*. St. *Paul* is supposed to appeal by an oath to the Holy Ghost, and an oath has always been esteemed an act of religious worship.

In answer to this let it be observed, that if the form of the expression be compared with other texts of the same nature, it will appear, that this is not a direct appeal to the Holy Spirit. The natural interpretation of the words seems to be this; I speak the truth as a christian, and herein I have the testimony of my own conscience, enlightened by the Holy Spirit; what is translated *in the Holy Ghost*, may as properly be rendered by or through the Holy Ghost. Not to multiply texts which undeniably prove this interpretation, it is used twice in the same verse. *1 Cor. xii. 3*. No man speaking *by* the spirit of God, calleth *Jesus* accursed; and no man can say that *Jesus* is the Lord, but *by* the Holy Ghost.

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The word in *Greek* is *in*. *St. Paul* upon this solemn occasion appeals to his own conscience; and as he knew he was inspired by the Spirit of God, and could prove the truth of his pretensions by sensible effects, it must add great weight to what he was going to deliver, concerning his regard for the *Jewish* people. If it be farther maintained, that though there be no direct appeal to the Holy Spirit, yet the words necessarily imply an acknowledgement of the Holy Spirit being witness of his sincerity: I answer, that this is no argument of his title to religious worship by prayer; as we have an instance of the same *St. Paul* delivering a solemn charge, or bearing witness before God, the Lord *Jesus Christ*, and the elect angels.

It must now be referred to your judgment, whether there be any warrant from the New Testament to address ourselves to the Holy Spirit in prayer, as no clear instance of it can be found either by precept or example. As to any doxology, or the ascribing of glory to the person of the Holy Spirit, learned men do not pretend to affirm that any such can be found in scripture.

With respect to the religious practice of offering up prayers and praises, or the ascribing of glory, to Father, Son, and Holy Ghost, as being one God, it is a notorious matter of fact, not to be overthrown

by all the subtle inventions of learned men through the whole christian world, that God Almighty hath not appointed himself to be worshipped under this character by precept or example, in any one instance in his holy word.*

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* I take this opportunity to make my sincere acknowledgments to the worthy and candid author of, *The serious and dispassionate Enquiry relating to some Parts of our established Worship*, occasioned by the Appeal. He has granted all that I could possibly expect from a clergyman of the church of *England*. With respect to the Holy Spirit, he makes this honest and christian declaration: *I have carefully examined, and cannot deny the truth of this assertion, viz. that we have neither precept or example in the New Testament to warrant the addressing ourselves to him by prayer or praise. And I find that many persons far more knowing than myself, have readily acknowledged this truth.* Again, with regard to the worship of three persons and one God, he allows, *this also may be true: at least, for my own part, I cannot presume to affirm the contrary, not knowing at present, of either precedent or precept that I can alledge as a sufficient evidence in disproof of the assertion.* See page 3.

How easily might all religious controversies be adjusted, if the contending parties would speak their minds with candour and simplicity. I am so far from having the least inclination to triumph in an insulting strain, upon the account of these important concessions, (which according to

As I have fairly laid before you all the passages of the New Testament, wherein
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to my humble opinion, absolutely demolish the *Athanasian* scheme) that I heartily compassionate the case of this and many other worthy clergymen, who think themselves tied down by former engagements to continue the use of forms they can hardly reconcile to the dictates of conscience. I would recommend to this christian brother (for I do not chuse to call him an adversary, tho' I differ from him in some few particulars) the principles advanced in his own treatise, in regard to the omission of the *Athanasian* creed. The same reasons, which justify a clergyman in discontinuing the use of the *Athanasian* creed, hold as strongly for the laying aside the *Athanasian* worship: all forms that break in upon scripture worship, are null and void by the express principles of the church itself; it is built upon the foundation of that glorious right of protestants and christians, to lay aside, and protest against, all corrupt practices in religious matters: and consequently, if a clergyman should, upon a more impartial examination of scripture, be deeply convinced, that the *Athanasian* worship has no foundation there (which conviction I suppose he had not, when he laid himself under engagements to the church); let him in a serious and solemn manner, omit the third and fourth petitions in the litany, and all those passages which set forth or imply a coequal trinity; and let him explain to the congregation the reasons of the omission, and his christian resolution to adhere to scripture faith and worship, notwith-

we have any account of religious worship; it is submitted to your common reason, whether

standing the hardships he might be liable to upon that account: in this case, I do not think him obliged to resign his ministerial office, provided he be ready to pay a willing obedience to his superiors in all lawful instances, and strictly conforms to rites and ceremonies of an indifferent nature, in the appointment of which the authority of the church consists, and consequently the obedience of officiating ministers in such cases becomes a duty. I take it for granted that such a clergyman will put the most favourable construction upon words and expressions of an ambiguous nature, and will not raise needless scruples. In short, that he will cheerfully conform to the rules and orders of the church, so far as her authority really extends. I cannot help judging, that such a clergyman answers the design of ministerial conformity, as he omits no parts of the liturgy, but such as the church had no right to impose, and which, indeed, she never would have imposed, if our first reformers had seen all the light of the present age.

Some perhaps may be inclined to judge that this state of the case is too strict and severe, as it cuts off all hopes of future preferment, and exposes a clergyman to the hazard of being deprived of all his subsistence. As to this, my argument proceeds upon the truth of the gospel, which has made it the express duty of all christians, and more particularly of ministers, to take up the cross of *Christ*, when the cause of God requires it at their hands.

Others

whether the worship of three persons and one God be not expressly contrary to the solemn determination of *Christ* and his apostles ; it being declared by them in great numbers of instances, that the one God and Father of all is the only supreme object, to whom, or to whose ultimate glory, all religious worship should be directed.

This argument, drawn from the silence of scripture, with regard to the offering up prayers and praises to the Holy Spirit, and to Father, Son, and Holy Ghost, as being one God, very strongly proves that the received doctrine of a coequal trinity was never delivered by *Christ* and his apostles ; it being impossible to conceive that a person who is supposed to be of equal dignity

Others will judge, whose principles are too much confined by legal settlements, that the liberty I have contended for, exceeds all reasonable bounds, and too much invades the authority of lawful superiors. Now, not to insist upon what I believe is true, that there are few clergymen in the church who are strict conformists in every particular, my answer to such persons is short and decisive : gospel faith and gospel worship are of infinitely more weight than law and rubrics ; all the authority civil and ecclesiastical of the whole globe ought to be rejected, when the glory of the one supreme God and Father of all is the point in question, which has been so much darkened by the inventions of men in almost all ages and countries.

with God the Father, should never have one prayer directed to him, should have no glory ascribed to him in the writings of the apostles, from whom alone we have received an account of the christian dispensation. Not to worship the Holy Spirit in prayer and praise, if he has an equal title to it with God the Father, is a criminal neglect, which must be charged upon the apostles themselves; and whether those holy men, who had the gift of inspiration, were mistaken in the right object of religious worship, let any serious christian judge.

If the observations made concerning the Holy Spirit, p. 157, &c. be well founded, as indeed they seem to me highly probable; we have not only the silence of the sacred writers, as an unanswerable argument against offering up any prayer and praise to the Holy Spirit, but likewise an express prohibition, the worship of angels being condemned as will-worship, *Coloss. ii. 18.* And as I have produced very considerable proof, that the angel sent to St. *John* was the Holy Spirit, the point is still more strongly established; for he himself absolutely refused worship from the holy apostle. *Rev. xix. 10.* Ch. xxii. 8, 9. And I *John* saw these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel, *which shewed me these things.* ('Tis observable that

that this is the very expression which our Lord made use of, when he promised the Holy Spirit before his death. *John* xvi. 13, 14. He, namely, the Holy Spirit, *will shew you things to come*—He shall receive of mine, and *shall shew it unto you.*) Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the prophets—worship God. It has appeared a considerable difficulty to many writers, how St. *John* could be twice tempted to offer worship to an angel, which he must know to be contrary to the law of God; and, indeed, I should think it unaccountable, if *worshipping before the feet of the angel* implied an act of religious worship. But the word, which we translate worship, sometimes signifies nothing more than an high degree of civil respect made to persons of superior rank, according to the custom of the eastern people. This undeniably appears from many express instances. See *Matt.* xviii. 26. *Ruth* ii. 10. *1 Sam.* xxv. 23. with many other passages of a like nature. The apostle might probably then mean nothing more than a lowly act of civil respect, as the word expressing it is sometimes used in this sense: the context and circumstances of the discourse easily determine, whether it be applied to religious worship, or civil respect. The answer of the angel seems to imply, that no

religious worship was intended to him ; he says nothing of the sin or danger of false worship ; neither does he speak of the unlawfulness of paying a proper respect to any being whatsoever ; but forbids St. *John* to make any acknowledgments to him for the extraordinary favour of this revelation, because he was no more than his fellow-servant, employed by God to reveal things relating to the church of Christ ; and therefore all his thanks and gratitude were due to God, and not to him. We have an instance something like this in the book of *Tobit*, xii. 15, 16, 17, 18. where, upon the angel *Raphael* discovering himself to *Tobit* and his Son *Tobias*, they were both troubled, and fell upon their faces : for they feared, (or expressed a reverential awe for so great a favour) : but he said unto them, Fear not, for it shall go well with you ; praise God therefore. For not of any favour of mine, but by the will of our God I came ; wherefore praise him for ever.

As the angel refused the least acknowledgment from St. *John* for the extraordinary favour of this prophecy, because he was no more than a ministring spirit employed by God to deliver his will ; the argument holds still stronger against offering up any prayer or praise to a ministring spirit ; and therefore, if the angel sent to St. *John* was the Holy Spirit, which appears
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extremely probable from what has been already observed; to worship the Holy Spirit by prayer or praise, must be thought absolutely unlawful, it being expressly condemned by the Spirit himself, at a time when he had done St. *John* a greater favour than was ever vouchsafed to any christian; and consequently the argument drawn from the Holy Spirit being sent to be our *comforter*, to *guide us into all truth*, and to *help our infirmities*, is of no force to prove his title to religious invocation.

Again, how is it possible to imagine that it was the design of the sacred writers to fix the belief of Father, Son, and Holy Ghost, three persons and one God, in the minds of christians, as they have left us no example of any sort of worship directed to three persons and one God? If this had been a fundamental doctrine of the gospel, we should not only have had it plainly and frequently expressed, but likewise solemn prayers and praises would have been ascribed to Almighty God under the character of three persons; otherwise the apostles themselves have left us in the dark, with regard to an essential part of christian worship. Can it enter the heart of any serious christians to believe, that it is necessary to their salvation, to conceive of God as three persons, when the apostles themselves have never made it the duty of christians to offer

up any prayer or praise to God under any such character; but in all the examples of worship to be found in their writings, Almighty God is always addressed to as one supreme intelligent agent or person, one God and Father of all?

It will be proper now to consider the celebrated argument of learned men, drawn from this article of worship, which I will endeavour to represent to you briefly in its full strength. In the Old Testament the worship of one supreme God, and none else, is an express command enforced upon the *Jews*, under the severest penalties; which command is confirmed by our blessed Saviour in the New Testament, *Matt. iv. 10.* and consequently there is no such thing in scripture as any inferior worship whatsoever; all persons, all beings whatsoever, are absolutely cut off from all pretences of every kind to any sort of religious worship, excepting the one supreme God: and therefore it is argued and maintained by the learned defenders of the *Athanasian* doctrine, that because religious worship is confessedly paid to *Christ* in the New Testament, he must be one God with the Father.

To which it is answered from the observations already made, that God's express command to worship one supreme God, and him only, does not preclude God from a right to appoint an inferior worship

to be paid to a person in the capacity of a mediator; which we find to be a plain matter of fact recorded in the gospel: so that this argument of learned men is in effect levelled against the gospel account, which has revealed to us an inferior worship paid to *Christ*, as mediator and redeemer. Our Saviour declares that all men should honour the Son *even as* they honour the Father; which words indeed at first view seem to signify that the Son has a title to equal honour with God the Father; but if the form of the expression be examined in other instances, or the context be considered, the contrary will appear very plain: be ye merciful *as* your Father is merciful. *Luke vi. 56.* This is my commandment, that ye love one another, *as* I have loved you, *John xv. 12.* These examples, to which many others might be added, are sufficient to shew, that the word *as* is used to denote a general likeness, and not a strict equality. As to the context, the reason is assigned by our Lord himself, why the Son must be honoured as well as the Father. The Father judgeth no man, but *bath committed all judgment* to the Son. He that honoureth not the Son, honoureth not the *Father which bath sent him.*

Again, it is expressly declared by St. *Paul*, that because our Saviour submitted to the miseries of this mortal state, God raised

him by his grace or favour to extraordinary honour, that every tongue should confess that *Jesus Christ* is Lord, to the glory of God the Father.

In the book of *Revelations*, the worship of *Christ* is paid to him under the character of a lamb that was slain, and had redeemed us to God by his blood.

Can any thing be a plainer matter of fact than that the honouring the Son, because the Father hath committed all judgment unto him ; the confessing *Christ* to be Lord, to the glory of God the Father ; and the worship of the lamb because he was slain, is an inferior worship ; and consequently cannot be esteemed of so high a nature as the solemn adoration of the one God and Father of all, without derogating from his supreme honour and glory ; on whose grace and favour, all the honour due to *Christ* entirely depends.

When, therefore, learned men earnestly contend, one after another, that to worship *Christ* with inferior or mediatorial worship, is exactly of the same nature with the practice of the papists, who pray to angels, saints, and virgin *Mary*, they really (without considering what they do) abuse the gospel account of *Christ*'s mediation and intercession ; and, indeed, derogate from the supreme authority of Almighty God, as if he had no right to appoint a mediator and
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intercessor, and to command an inferior worship to be paid to him in that capacity. It is very surprizing that learned persons should urge so weak a pretence, as if it was an unanswerable argument. I must refer it to your common reason, to judge of the strength of it. Papists pay inferior worship to angels, saints, and virgin *Mary* without any warrant from scripture; and therefore it is argued, that we must not worship *Christ* with inferior or mediatorial worship, tho' expressly commanded by Almighty God. This is really arguing in defiance of the plain doctrine of the New Testament, wherein we are required to pay absolute supreme honour and worship to the one God and Father of all, and inferior or mediatorial worship to the one mediator *Jesus Christ*, who is represented, at the very time of his receiving the greatest honour recorded of him by the sacred writers, under the character of a lamb that was slain; a character absolutely inconsistent with the notion of his supreme godhead; a character absolutely inconsistent with the notion of his title to supreme honour and worship.

And now, my dear christian readers, having made such observations upon the collection of texts relating to religious worship, as I think naturally arise from them; and having, I hope, given a satisfactory answer to the celebrated argument of learned

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ed men upon this article; I flatter myself so far as to believe, that you will bring in the verdict, and determine the question proposed to your examination, according to the evidence fairly laid before you; namely, that the true christian form of worship, as settled by *Christ* and his apostles, is to offer up our prayers to the one God and Father of all, in the name and through the mediation of *Jesus Christ*, for the heavenly assistance of the Holy Ghost; and so far, indeed, the whole christian world, are agreed. Again, from the practice of the apostles you may conclude, that it is lawful to put up petitions, and ascribe glory, directly to *Christ*, as mediator, or redeemer, to the glory of God the Father.* But as no example of invoking the Holy Spirit in prayer, can be produced from scripture, and as no glory is ascribed to him, you will judge this practice to be a piece of will-worship, not warranted by the word of God; and I am afraid you will naturally determine, that religious addresses to Father, Son, and Holy Ghost, as being one God, is something worse than will-

* Some worthy unitarian christians have thought it unlawful to offer up direct worship to *Christ*, or to pray to him at all. But with respect to this point, I think myself obliged to entertain different sentiments by the scripture evidence produced in this treatise,

worship,

worship, as it is introducing an object of worship expressly contrary to the light of reason and scripture, and an object that does not really exist; there is no such being as three persons and one God. To invoke God under the character of three co-equal persons, when it is the solemn determination of *Moses* and the prophets, of *Christ* and his apostles, that he is one supreme Lord and governor, one supreme intelligent being, or person of all possible perfection, is little less than a direct breach of the solemn covenant established between God and the *Jewish* people in the Old Testament, and between God and all mankind in the New; and consequently the worship of three persons and one God is false and antichristian, that owes all its support to the inventions of men.

It is no wonder that this corrupt worship, which did not obtain in the christian church till near four hundred years after the times of the apostles, produced by degrees so many superstitious and idolatrous practices, namely, invocation of angels, saints, virgin *Mary*, and all the gross corruptions that are yet found in the church of *Rome*. When men once depart from the right worship of the one supreme Lord and independent God of the whole creation, they run into numberless superstitions. This
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has been too sadly verified by the history of almost all ages and countries.

In order to give you a notion of the worship that obtained in the primitive church, I will present you with an account of it from the great *Origen*, one of the most learned and zealous christians in the early ages. He was born in the year of our Lord 185, and died about 253. His whole life was chiefly dedicated to the study of the scriptures, and the promoting the cause of christianity, for which he endured many and grievous sufferings. In a book which he wrote against an adversary of christianity, he professes to explain the true object of religious worship. After having observed, that angels ought not to be worshipped, altho' they are employed as ministring spirits, for our advantage, he gives this account of the christian worship. I appeal to the learned for the faithfulness of my translation from the *Greek*.

We ought to offer up all supplication, and prayer, and intercession, and thanksgiving to the God over all, through our high priest, who is above angels, the living word and God: we may also invoke the word himself, and intercede, and give thanks, and pray to him, if we can distinguish between prayer in the most proper sense, and prayer in a figurative sense.*

* See *Origen against Celsus*, Book 5th. p. 233. edit. *Spencer*.

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And what he understands by this distinction, he clearly sets forth in another place : namely, “ We worship (says he) the one God and his one Son, and word and image, with supplications and prayers, according to our power, offering up our prayers, to the God of all, through his only-begotten Son : to whom we first offer them, entreating him, as being the propitiation for our sins, to present, as our high priest, our prayers and sacrifices, and intercessions to the God over all.*”

The same author has left a large book concerning prayer, which he has fully treated in all its parts. When he comes to explain the nature of prayer, with regard to the object of it, he expresses himself in the following manner. “ If we understand what prayer is ; namely, the most solemn prayer, as distinguished from mediatorial, we must not offer up this prayer to any derived being, not even to Christ himself, but to the only God and Father of all, to whom our Saviour himself prayed and teaches us to pray. For when he had heard that, teach us to pray, he does not teach us to pray to himself, but to the Father, saying, *Our Father which art in heaven*. Again, it remains therefore, (says he) that we pray to the only God, the

* *Origen against Celsus*, Book 8th. p. 386. edit. *Spencer*.

Father of all; but not without our high priest. Therefore the saints in their prayers or thanksgivings return thanks to God thro' Jesus Christ. But as he who prays in the strict and proper sense, ought not to pray to him who himself prays, but to him whom our Lord Jesus hath taught us to call Father in our prayers; so we ought not to offer up any prayer to the Father without him, *John xvi. 23, 24.* Again, we ought not to pray to him (in the sense before explained) who is appointed our high-priest by the Father, and to him who hath received of the Father to be our advocate, but to the Father through our high-priest and advocate (or comforter.)**

From this account it undeniably appears, that absolute supreme honour and worship were paid by the first christians to the person of the Father, as the one supreme God, and that the worship of Christ was inferior and mediatorial, exactly agreeable to the doctrine of scripture.

Again, it is observable, that here is an entire silence about offering up any direct worship to the person of the holy spirit. And as for the worship of Father, Son, and Holy Spirit, three coequal persons and one God, there is not so much as the least

* See *Origen of Prayer.* Pag. 78, &c. Edit. Reading.

colour or pretence for it to be found in the account of this learned and zealous christian, when he professes to set forth the true christian worship. It may be referred to the consciences of that part of the learned, who seem determined to support the *Athanasian* worship, whether the direct invocation of the Holy Spirit in prayer, and the worship of three persons and one God, can possibly be reconciled with the practice of the primitive church, as distinctly set forth by this learned christian.

As the emissaries of Rome, when they have a fair opportunity, are always endeavouring to make converts to the impious superstition of popery, and have frequently proved successful in this protestant kingdom; let it be carefully observed, that the foregoing collection of texts, with the observations naturally arising from the whole, is well calculated to demolish that part of popery, which consists in the religious invocation of angels, virgin Mary, a number of reputed saints, relicks, and the host; as it appears by demonstrative evidence taken from the express declarations of scripture, that all persons and beings in heaven and in earth are cut off from all possible pretensions to religious invocation, excepting the one God and Father of all, to whom alone absolute supreme honour is indispensably

penfably due, and Jefus Chrift, who is worfhipped as mediator or redeemer by the command of God, and to his ultimate glory. This is an argument adapted to all capacities, and may be urged with irrefiftible force againft the idolatrous practices of the church of Rome, tho' fet off with all the wit and fophiftry of its moft ingenious partizans.

And now, my dear christian readers, if I have been fo happy as to fet you right in an important point of faith and worfhip, join with me in folemn thanks to the Father of lights, who hath enabled a plain and weak christian to employ that one little talent committed to his charge for the benefit of christian people.

Nothing remains, but that I point out to you your right and duty as christians; and more particularly, I would be fuppofed to address myfelf to you who are members of the church of *England*.

Admitting that, by means of this treatife or any other help, you are deeply convinced that God Almighty is one fupreme intelligent being or perfon, one fupreme Lord and governor, the God and Father of our Lord *Jefus Chrift*; and that *Chrift* and the Holy Spirit are perfons inferior to him, and employed by his fupreme authority in very high offices for the falvation of men; *Chrift* being appointed mediator,
head,

head, and king of the church, and the Holy Spirit first minister in its government, who has angels for his assistants: in this case, as christians and disciples of *Christ*, you have an undoubted right to make a serious and solemn protest against the doctrine of the *Athanasian* creed.

Again, admitting that, by a careful consideration of all the passages in the New Testament relating to religious worship, you are convinced in your own consciences; that absolute supreme honour and worship are due to the person of the Father, as the one supreme God; and that the worship of *Christ* is inferior or mediatorial, redounding to the glory of God the Father; and that there is no warrant from scripture to address ourselves in prayer and praise directly to the Holy Spirit; and lastly, that the offering up any sort of worship to God, as being three coequal persons, Father, Son, and Holy Ghost, is absolutely inconsistent with the gospel worship: in this case you have an undoubted right to protest against the third and fourth petitions of the litany,*
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* Mr. Jones, under the 10th article of objections to the Appeal, takes occasion to animadvert upon the learned and worthy author of the Confessional for a just observation he had made on the Athanasian forms, viz. “ The Athanasian
“ creed says, that in all things the unity in tri-
“ nity,

the collect for *Trinity Sunday*, the proper preface in the communion office for *Trinity Sunday*,

“ nity, and the trinity in unity is to be worshipped. Then he asks, is this the case in all our forms of worship? turn to the litany, and you will see three distinct invocations of the three persons, to each of whom the term God is assigned, implying a sufficiency in each, in his personal capacity, to hear and grant the petition. In answer to this 'tis observed, that he ought to have taken notice of the 4th petition, O holy, blessed, and glorious trinity, three persons and one God, &c. where a trinity in unity is worshipped, and maintains that in the three former petitions the unity in trinity is worshipped.”

REPLY. True, the 4th petition is agreeable to the Athanasian maxim; but the three former petitions are upon the face of them directed to three distinct gods, each of whom, according to the natural signification of the words, is supposed of sufficient power to hear and grant the petition, otherwise the petition is useless and impertinent; and consequently, this is a manifest deviation from the Athanasian maxim, that the unity in trinity is to be worshipped.

But this writer should have considered, that he saw before his eyes in the Appeal a far stronger objection to the Athanasian forms of worship than a deviation from an Athanasian maxim, viz. that no such forms are found in scripture: and therefore, as the professed design of his letter to you was to guard you against the doctrine delivered in the Appeal, it was his express duty

Sunday, and all those passages in the liturgy which imply or set forth a coequal trinity. The common doxology, or the ascribing of glory, to Father, Son, and Holy Ghost, is not warranted by scripture, the Holy Ghost being never mentioned in any scripture doxology, either directly or indirectly. But as we are commanded to pray *in* (or *by*) *the Holy Ghost*. *Eph. vi. 18.*

to have pointed to you some plain passages in the word of God, where we are commanded, or authorized to invoke four distinct objects of religious worship. He has informed you, what every child that can read knows already, that you are directed in the litany to pray to the holy, blessed, and glorious trinity, three persons and one God, &c. but he has not even attempted to produce the least colour of evidence to prove this Athanasian worship from scripture, introduced by degrees into the church several hundred years after the days of the apostles, in the midst of party heats and violent animosities, and chiefly supported since that time by force and persecution, or at least by worldly policy and power.

In all views the doctrine delivered in the Appeal stands upon a strong foundation, as being firmly supported by the adversaries themselves, who, though particularly called upon, plainly shew by their silence, that they can offer no plea from scripture, when they are brought to the test; not the sound of a single text appears, where this worship is either commanded, or authorized.

Jude

Jude 20. and our christian profession is expressly declared to be made *in* (or *by*) *the Holy Ghost*, *1 Cor.* xii. 3. it cannot be thought unlawful to mention the Holy Ghost in doxologies, provided it be done according to the scripture form, *in* (or *by*) the Holy Ghost; so that the common form may be used only by the change of *and* into *in* the Holy Ghost: glory be to the Father, and to the Son, in the Holy Ghost. To the Father, as the one supreme God; to the Son, as mediator, *in* (or *by* the assistance of) the Holy Ghost.

As christians, or disciples of the blessed *Jesus*, it is your duty to make an honest and open profession of your religious principles, with regard to such an important point, wherein the honour of the one supreme God, and the worship we owe him, are deeply concerned: this is an essential character of *Christ's* disciples, and required as an express condition by our Lord himself, *Luke* ix. 26. Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

If you are permitted to enjoy the benefit of public worship, and to be partakers of the Lord's supper, notwithstanding your open profession, I do not think you are under any obligation to separate yourselves

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from

from the communion of the church of *England*, as the far greater part of the liturgy is consistent with the right opinion concerning Almighty God; particularly the creed called the apostles, which is read in the daily office; and the *Nicene* creed too, some few expressions excepted, namely, *very God of very God, not made—of one substance with the Father—Lord of—life—who, together with the Father and the Son, is worshipped and glorified*. It is remarkable, that the christian doctrine is set forth very strongly in the first article. *I believe in one God the Father Almighty, maker of heaven and earth*. This was the old christian language in *all* the creeds in *all* the christian churches for the first three hundred years after *Christ*: and it is a matter of fact well known to the learned, that the expressions excepted against in the *Nicene* creed, or rather *Constantinopolitan* creed, concerning our Saviour, as not warranted by scripture, did not obtain in any genuine creed till the year 325, and that the unscriptural expressions concerning the Holy Spirit were not added till the year 381.*

It

* In opposition to this faithful account, Mr. Jones confidently tells you, that “ the *Athanasian* doctrine of a trinity in unity, had been “ delivered down from the time of the first publication of the gospel, and that a few persons
L “ only

It may not be improper to give a specimen of the ancient creeds: I here present you

“ only through too high an opinion of their own
 “ knowledge and wisdom dissented from it, till
 “ at last about three hundred years after the
 “ death of Christ, when Paganism, or the wor-
 “ ship of idols, was losing its influence in the
 “ Roman empire, this heresy being come to its
 “ full growth, did immediately supply the place
 “ of it. In order to put a stop to this growing
 “ heresy, upwards of three hundred bishops,
 “ many of whom had been tortured and maimed
 “ in the heathen persecutions, were assembled
 “ together at the city of Nice in Bithynia, in
 “ which council this heresy was condemned,
 “ and the true primitive faith, which is now
 “ preserved in the Nicene creed, was declared.”

See p. 3, 4, 5.

REPLY. Here you are imposed upon by an artful misrepresentation of this part of church history, it being a notorious matter of fact, that the unitarian doctrine was uniformly maintained during the first three hundred years, as undeniably appears by all their creeds and forms of worship. I have produced one of their old creeds in this part of my treatise, and an authentic account of their forms of worship, to which this author has given no answer. That no such doctrine as a trinity in unity generally obtained during the first three hundred years, has been abundantly proved by several learned men, viz. Mr. Whiston, Dr. Clarke, Mr. Jackson, Dr. Whitby, and some foreign writers before their time. The council of Nice was occasioned by a metaphysical

you with one of the oldest, delivered by
the express authority of a christian bishop,

Irenæus

physical dispute between Alexander and Arius, the former a bishop, and the latter a presbyter, in which many of the leading clergy took different sides; but Alexander's party proving the strongest, the new terms concerning Christ's nature referred to above, were added to the old creeds. In the original Nicene creed, *I believe in the Holy Ghost*, was all that was professed at that time, agreeably to all the old creeds in the whole christian world: the Holy Spirit is styled in none of them Lord, or God; so that the council of Nice itself only laid the foundation of the Athanasian doctrine; it did not arrive to its full dimensions till many years after this famous council; nor even was this corrupt doctrine completely established by the council of Constantinople held 381, when the unscriptural expressions concerning the Holy Spirit were added. At last it was determined in consequence of the Son and Holy Spirit having been decreed to be of the same substance with the Father, that Father, Son, and Holy Ghost are one being, and that this consubstantial being should be worshipped with prayer, praise, and glory. All these gradual proceedings till the doctrine and worship of a trinity in unity were established in the visible church, were carried on by that fatal engine to true religion, human authority, attended with prodigious mischief, confusion, persecutions, banishments, and murders; and though it must be fairly owned, that in the Nicene council there were several worthy prelates and confessors, yet

Irenæus by name, as an authentic account of the faith of the whole church at that time.

in the subsequent general councils not so many of good character appeared: and as the learned and judicious Dr. Jortin well observes, “ In such assemblies the best and the most moderate men seldom have the ascendant, and they are often led or driven by others, who are far inferior to them in good qualities.” (See Remarks on Ecclesiastical History, vol. 3. p. 60.)

Again, when this author tells you, (p. 4.) that what he calls the Arian heresy (a party-name designed to impose upon the understanding of the ignorant) laid the foundation of the imposture of Mahomet, he misrepresents the state of the church at this time; it being clear from ecclesiastical history, that the party called orthodox had at last got the power in their own hands, and were advancing, from one superstition to another, to the gross corruptions of popery. Remarkable it is, that the bishop of Rome, during the time of Mahomet’s contriving his imposture, first assumed the title of universal bishop by virtue of a grant from the tyrant Phocas. If we examine this affair with proper attention and impartiality, we shall find that the mahometan religion did not prevail without an extraordinary permission from God; and that it was designed to punish the christian world for their gross corruptions in doctrine and practice, and for the violent methods by which they were established. The unity of God, the grand principle of all true religion, was corrupted in the visible church of Christ; a superstitious veneration of reliques
and

time. He was made bishop about the year of our Lord 179, a little more than eighty years after the death of *St. John*, the oldest of all the apostles, and had received his instructions from *Polycarp*, bishop of *Smyrna*, a disciple of *St. John*, as he has informed us himself. I appeal to the learned for the faithfulness of my translation from the original *Greek*, in which it was penned.

“ The church, (says he) being dispersed through the whole world, even to the ends of the earth, hath received from the apostles and their disciples this faith; in one God the Father Almighty, who made heaven and earth, and the seas, and all that is in them; and in one Jesus Christ, the Son of God, who was incarnate for our salvation; and in the Holy Spirit, who by the prophets preached the dispensations, and the advents, and the generation from the and invocation of saints, immediately followed this corruption, which was introduced by lying wonders.

It does not become us to be too curious about the ways of providence; but certain it is, that the mahometan religion is a much better state of things, than that stupid idolatry which prevailed in Arabia before Mahomet's time. This religion may prove an happy circumstance in paving the way to the conversion of those extensive countries to the christian faith, when the Athanasian trinity shall be removed from the churches of Christ.

virgin, and the passion, and the resurrection from the dead, and the ascension of the beloved Jesus Christ our Lord in the flesh into heaven, and his coming from heaven in the glory of the Father, to sum up all things, and to raise again all the flesh of all mankind, that to Christ Jesus our Lord, and God, and Saviour, and king, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, in earth, and under the earth, and that every tongue should confess to him, and that he should perform just judgment to all: that he should send into everlasting fire, spiritual wickednesses, and angels that transgressed and were apostates, and the ungodly, and unjust and unrighteous, and blasphemous persons: but to the righteous, and holy, and to those who have kept his commandments, and have continued in his love, either from the beginning, or after their repentance, that he might grant incorruption and eternal glory, bestowing on them, as matter of favour, eternal life.

This preaching and this faith the church having received, as I said before, altho' it be dispersed through the whole world, carefully preserves, as if it inhabited the same house: it believes these things, as if it had one soul and one heart, and uniformly preaches, and teaches, and delivers these things

things as if it had but one mouth. For although there are different languages in the world, yet the power of the tradition is one and the same: and neither the churches which are planted in *Germany*, have a different faith, or different tradition, nor those in *Iberia*, nor those among the *Celtæ*, nor those which are planted in the East, nor in *Egypt*, nor in *Libya*, nor in the midst of the world: but as the sun, the creature of God, is one and the same in all the world; so the preaching of the truth shineth every where, and enlighteneth all those who are willing to come to the knowledge of the truth. And among the governors of the churches, neither he who is most powerful in the word, will say any thing different from these things: (for none is above his master) neither will he, who is weak in speaking, lessen this tradition. For the faith being one and the same, neither he, who can say much, can enlarge it, nor he, who can say but little, can diminish it." See Book the 1st, chap. 2d, 3d. p. 45, &c. *Grabe's* edit.

You ought to esteem this account of the primitive faith of the greatest importance, because this christian bishop professes to declare what was uniformly believed thro' the whole church at that time. He solemnly assures us, that the belief of one God, the Father, the maker of heaven and

earth, expressly distinguished from Christ and the Holy Spirit, exactly agreeable to the doctrine of scripture, was the faith to which nothing could be added, and from which nothing ought to be diminished. In describing the person of our Saviour, he gives him the titles of Lord, God, Saviour, and King, and at the same time he carefully maintains the supreme authority of the one God and Father Almighty, by expressly declaring, according to scripture, that all the honour due to Christ depends upon the good pleasure of the invisible Father. The Holy Spirit too is described, according to scripture, as the inspirer of the prophets, but he is not styled a God or Lord.

It must now be referred to your determination, whether the *Athanasian* doctrine of the trinity obtained in the christian church at that time, if the testimony of this primitive bishop be of any weight, when he solemnly professes to give an exact account of the faith of the whole church without addition or diminution: no possible reason can be assigned why this renowned bishop, after having declared the faith in one God the Father Almighty; and in one Jesus Christ; and in the Holy Spirit; no possible reason, I say, can be assigned why he should neglect to acquaint us, that these three persons are one God,
but

but this undeniable one, that the doctrine of three persons and one God, was neither heard, nor thought of in his days: this is an addition made to the faith once delivered to the saints, and virtually condemned by this account.

It is observable, that the Father is styled God by way of eminence, as expressly distinguished from the Son and Holy Spirit, above seventy times in our common Prayer Book: I mean such expressions as these, namely, *Almighty God, the Father of our Lord Jesus Christ*—pardoneth, and so forth,—in the general absolution. *O Lord God Almighty, who didst endue—with singular gifts of the Holy Ghost—through Jesus Christ our Lord.* Collect on St. Barnabas's day.

Again, in the prayers—the christian form of worship is generally observed, they being directed to the person of the Father, in the name and through the mediation of the Son, for the assistance of the Holy Spirit; and *Christ*, and the Holy Spirit are frequently declared, according to the scripture language, to be *sent* or *given* by the Father. The second petition of the litany, and some few collects, are directed to *Christ* as redeemer, or mediator, which is warranted by the practice of the apostles, provided you worship him to the ultimate glory of God the Father.

I am persuaded that there are several clergymen of the church of *England*, who groan under the weight of the *Athanasian* forms and worship, that would be very glad of your assistance to be delivered from so great a burthen upon their consciences:*

such

* This has been found strictly true, there being at this time many clergymen, who embrace the unitarian doctrine, and some who have wrote in defence of it; more particularly the author of a full answer to this gentleman's hundred arguments to prove the Athanasian trinity, wherein they are solidly refuted, and shewn neither to be consistent with reason, nor scripture, printed for Johnson, No. 72, in St. Paul's Church Yard, 1772. I cannot omit upon this occasion the worthy and Reverend Mr. Lindsey, who in his late apology (printed likewise for Johnson) has set forth several particulars upon the subject of the trinity, not commonly known, or at least not sufficiently attended to, that deserve the serious consideration of well disposed christians. Above all, he has demonstrated his sincere belief of christianity, by acting in direct opposition to all worldly views, and even in these times taking up the cross of Christ. May all possible success attend his pious endeavours to promote the supreme honour and glory of the one God and Father of all, and the pure religion of Jesus Christ, as it was left by himself and his apostles; and may England prove the happy country, from which all the nations of the earth may

may

such persons would be so far from being
offended at your open profession and protest,
that

may be illuminated with the glorious light of the
everlasting gospel.

'Tis likewise proper to mention the Reverend
Mr. Norman, late a minor canon of Winchester,
and the Reverend Mr. Evanston, minister of
Tewkesbury. The former has suffered the loss
of a considerable part of his income for bravely
supporting the unitarian cause in his public mi-
nistration, and practising in the stall the very
principles, which I dare say have been frequently
set forth in the pulpit of Winchester cathedral.
There is something particularly ungraceful in
the dean and chapter proceeding to such unchris-
tian extremities in a church, where the late ex-
cellent bishop Hoadley had presided for many
years, who by his writings had so nobly de-
fended the cause of religious liberty. All that
he ever wrote upon the subject, can be of no real
service, unless it be reduced to practice by clergy
as well as laity. If the former must still continue
in a state of spiritual bondage, after all the light
we have enjoyed, bishop Hoadley's labours,
with respect to their case, have been in vain,
and only serve to render the burden more intol-
erable. Better, infinitely better, not to have our
eyes opened, unless we are allowed to practise in
consequence of what we see.

As to Mr. Evanston, who has been prosecuted
by lay gentlemen for his religious sentiments
openly professed and honestly practised in his
public ministration, 'tis uncertain what may be
the issue of this affair. I am inclined to judge,

that they would rejoice at the good use you had made of your christian liberty, and the honesty of your profession.

There

that the learned bishop of Gloucester will upon this occasion shew himself favourably disposed to the worthy confessor, as he has expressed a warm zeal against *hot bigots in power* upon a memorable occasion. (See Dedication p. 5. of the Divine Legation of Moses, edit. 1.)

Mr. Jones under his twelfth article observes with respect to unitarian clergymen, that "an error is still an error, though it resides in a clergyman," he might have added, or in any number of men. Here he takes it for granted, that the grand principle of all true religion, viz. the unity of God in the strict and literal sense is an error, which has been abundantly demonstrated to be an important truth by reason, scripture, and the primitive fathers. This he represents under the invidious suggestion of "believing two different Gods," and thinks that the Athanasians are "falsely accused of believing three." We profess, according to scripture, to believe in one supreme God and Father of all, and in one mediator Jesus Christ, who has sometimes the title of God given to him in the inferior sense, and so his charge must fall upon the scripture itself. On the other hand, the charge of tritheism, or the belief of three Gods, is justly fixed upon the Athanasians, as the title of God in the highest sense is attributed by them to three distinct persons. The demolition of this doctrine and worship would certainly pave the way to the conversion of Jews and Mahometans,

There are other clergymen, who though they do not yet see the errors of the *Athanasian*

metans, as shewn above : but how it would afford any matter of triumph to Deists and Atheists, as this author asserts, is impossible to be conceived. Such absurd and contradictory doctrines as the Athanasian is, afford the greatest matter of triumph to Deists and Atheists. Deists have often formed strong objections to the belief of christianity from the absurdities of the Athanasian scheme, as taking it for granted that this is a fundamental part of revelation : 'tis therefore of real service to the christian cause to shew that such irrational doctrines are not found in scripture, whereby a strong objection to the belief of it is effectually removed. As for Atheists, their scheme entirely depends upon the false and absurd representations given of God by irrational believers. It is very credibly attested, that popish countries abound with Atheists and Deists, which is the natural effect of gross corruptions in religious matters supported by worldly policy and power, or violence and persecution ; which tempts many discerning persons to lay aside all religion, without giving themselves the trouble to examine impartially the true and solid grounds of natural and revealed religion, which stand upon the strong foundation of reason, and authority of scripture, established by sufficient evidence.

This writer tells you, “ that he has been
 “ considering how you can assist unitarian cler-
 “ gymen in getting themselves delivered from
 “ the burden of Athanasian forms. As you
 “ can't write books upon reformation, few a-
 “ mongst

anasian forms, entertain moderate and charitable sentiments of those who differ from them-

“ mongst you being scholars ; neither can you
 “ employ your tongues for this purpose, as you
 “ are no orators ; therefore the only assistance
 “ that this charitable divine can suppose to be
 “ meant, must be with fire and sword, as the
 “ reforming clergy were assisted in the last cen-
 “ tury, when loyalty was malignity, and epif-
 “ copacy was anti-christianity, and the most
 “ miserable oppression and slavery of two thirds
 “ of the people, was celebrated as a state of
 “ christian liberty to the prevailing party.”

REPLY. My dear christian readers, be pleased to consider the whole of what has been expressly desired of you, and you may see with your own eyes, that the not joining in unscriptural forms, protesting against the use of them, and making an open profession of your religious principles, is the very assistance recommended to you, which implies no sort of hurt to the persons or fortunes of those from whom you differ, and is very consistent with the gospel-duties of peace and mutual forbearance, to which, I have earnestly exhorted you. I would recommend to you the not uncommon practice of sitting down, whilst the minister is reading the Athanasian creed, in order to shew your dissent from absurdities and contradictions, enforced in the genuine spirit of popery with the tremendous penalty of eternal damnation. Again, I would recommend any decent method you can use for the purpose of shewing your dissent from the Athanasian forms of worship. Every person amongst you even of the lowest rank, who prac-

themselves : such candid clergymen would treat you as christian brethren, notwithstanding

tises in this manner, is an assistant to the great business of another reformation, tho' he cannot write books upon the subject, nor speak in the polite language of scholars : but let it be observed, that many amongst you are very capable of speaking well and pertinently upon scripture subjects ; and I have the pleasure of knowing several, who perceive with their own understandings the falshood of the Athanasian doctrine and worship, and are qualified to defend their unitarian principles with solid arguments, derived from scripture and reason. The method of assistance here recommended, was employed by the primitive christians against the idolatrous worship of gods established by the laws of the Roman empire ; and this was the method whereby popery was demolished in this and other kingdoms.

This writer takes occasion to remind you of the great confusions that happened in this kingdom in the last century, occasioned by civil and religious grievances, a part of our history, the memory of which is very disagreeable to persons of christian tempers. But he has given you a partial misrepresentation of those unhappy times : he does not take the least notice of the many hardships and severe prosecutions which the dissenters endured from violent churchmen, who began the unchristian and wicked practice of persecuting their fellow-christians for matters merely religious, in imitation of their popish adversaries, who have employed all the methods of cruelty, to support their impious superstition
and

standing your dissent in some particulars;
they would suffer you to enjoy the benefit
of

and idolatry ; but in the true spirit of a party-writer he aggravates the distresses which churchmen suffered, when part of the dissenters had got power in their hands, a practice by no means to be justified by the principles of christianity, tho' in return for injuries received. All this mischief was not occasioned by mere difference of sentiments upon religious subjects, which, when regulated by the precepts of the gospel, is very consistent with peace and charity; and the good effects of religious toleration have been happily experienced in this nation for many years, as particularly observed in this treatise.

This author observes, that “ the gospel, with
“ all its doctrines, is an insupportable burden to
“ those who do not believe it.” But surely it can be no burden at all to those who don't believe it. If they look upon the whole as a fable, neither the doctrines, promises, or threatenings can affect them, or give them any disturbance. But to real believers of the gospel, doctrines invented by men, and forms of worship not warranted by the gospel, when imposed upon their consciences, must be a grievous burden.

He proceeds to acquaint you, “ that the law
“ of the land is a burden to those, who don't
“ like to be under the restraint of it, and under
“ pretence of liberty would be glad of your assistance to commit with impunity all sorts of
“ violence upon the magistrates, judges, parliament, and king himself.”

REPLY. In other terms, when christian people are taught to examine the word of God,
whether

of public worship, and to communicate with your christian brethren peaceably and quietly.

But,

whether doctrines and forms of worship imposed upon their consciences by human authority, be agreeable to scripture or not ; and are exhorted to profess and practise according to their convictions, founded upon evidence, and likewise to exercise the duties of peace and mutual forbearance, notwithstanding any difference of sentiments from their christian brethren : any person or persons concerned in such applications to christian people, are upon the same footing with those licentious and abandoned men, who would stir up the people to all sorts of violence and acts of unnatural rebellion, in order to get themselves freed from all fear of punishment for any wickedness they might commit. I heartily pity the temper of mind, from which such an apparent want of christian charity proceeds. Let this divine be assured, that a furious zeal for points of reputed orthodoxy, will not atone for a wilful breach of the holy and righteous laws of Jesus Christ. He has my sincere forgiveness, and I hope upon this admonition, that he will exercise a solemn repentance in the sight of the holy and invisible God for what he has advanced under this 12th article of objections.

As to the author of the Appeal, (not authors, as this writer would sometimes insinuate) not prefixing his name in the title-page, which is censured under this article ; he thought his name of no consequence to the public, and so omitted it ; neither can he be more justly blamed
for

But, as it must be expected that many clergymen will express a warm and blind zeal

for this omission than many others, who have written useful books without a name; this circumstance can make no alteration in the nature of the arguments, whether true, or false; if the former, they ought to be received without any regard to the author; if the latter, they may be easily overthrown.

I cannot forbear observing, that this author talks in his last page of being persecuted, but professes his resolution to bear it patiently for your good, to whom his letter is addressed. And what should this terrible persecution be? why, truly, the Reviewers in their monthly publications have dared to profess different sentiments from those of the Rev. Mr. Jones, and have treated his arguments (viz. the famous hundred) as fallacious, and of no weight to gain the assent of rational Bereans: for which impartial judgment, as it really appears to my understanding, he in his great charity calls them *infidel critics*, though they have frequently declared themselves friends to revelation, and sincere believers of genuine christianity. If the Reviewers have persecuted Mr. Jones, he has certainly paid them in their own coin, and given them as great a share of persecution. But I never heard that this gentleman ever endured any real persecution; on the other hand, unless I am misinformed, he has got possession of a comfortable living for defending the good old orthodox cause; which ought to compose his mind to meekness and gentleness, tho' his arguments, for which
he

zeal for doctrines and religious practices established by public authority, right or wrong; if it be the lot of any of you to attend upon the ministry of such persons, you may be called by the opprobrious names of heretics and schismatics, just as papists call protestants, because they refuse to join in religious profession and worship not warranted by the word of God: if they should go so far as to pronounce you unworthy of the benefit of public worship, and should absolutely refuse to give you the Lord's supper; in this case I must beg leave to deliver my sentiments freely and honestly, that those clergymen are the heretics and schismatics, and not you, as they insist upon terms of christian communion, which never were required by *Christ* and his apostles. Amidst all the various opinions of sects and parties, the gospel-rule is very plain and certain; namely, that whosoever believeth *Jesus* to be the *Christ*, and sincerely endeavours to understand the will of God, as revealed in the New Testament, and above all demonstrates the sincerity of his profession by living agreeably to the laws of *Christ*, is a real christian, whatever errors he may fall into, provided his mistakes are consistent with an honest

he has been so amply rewarded, be deemed of no real value with impartial Bereans.

heart

heart and real goodness; and, consequently, such a person is entitled to the charity and fellowship of christians for this undeniable reason, because he will certainly be accepted of God, as one who answers the grand design of the gospel of *Christ*. By shewing a disposition and readiness to communicate with your christian brethren, notwithstanding your differing from them in some important points, you act a part worthy of the disciples of *Christ*, who ought, if possible, to unite in affection and brotherly communion, though they cannot in opinion. But if nothing will be thought sufficient to entitle you to the external privileges of church-communion, but professing doctrines, and conforming to religious practices, in opposition to the dictates of conscience, and the express authority of scripture, you have in this case an undoubted right to join yourselves to some other society, more free from corruptions, if any such can be found; or else to form a society upon the plan of the New Testament, wherein nothing should be imposed upon christians, but what is expressly delivered by *Christ* and his apostles.

In all your religious concerns that affect your eternal salvation, and your title to God's favour, the gospel is your rule, and *Christ* your only lawgiver and judge in those points. The New Testament is a
plain

plain declaration of the will of God. -It was designed for you as well as the great and learned. You have no occasion to regard the greatest authority upon earth, in opposition to, or inconsistent with, what you see written there. It is the comfort of all sincere and honest christians, that they are to give an account of their actions to God and *Christ*, at that solemn time, when the secrets of all hearts shall be disclosed.

Stand fast in that liberty, with which God and *Christ* hath made you free.

I beg leave to add, with respect to those clergymen, who may be disposed to give you odious names, and to refuse you the common privileges of christian communion, upon a fair and open profession of your christian principles; that the very same arguments which protestants make use of against the corrupt practices of the church of *Rome*, may be urged with irresistible force against the *Athanasian* worship.

The protestant justly argues, that Almighty God is jealous of his honour, and hath reserved to himself the sole privilege of appointing what worship his creatures shall offer up to their great creator. To introduce objects of religious worship, which he hath not commanded, is a high indignity to the supreme Lord of heaven and earth; and therefore to invoke angels, the virgin *Mary*, and saints, as mediators
or

or intercessors with God, whom he hath not appointed to that great office, is expressly contrary to his will, as there are no instances to be found in the word of God, of any such honour bestowed upon them; our Saviour being the only mediator commissioned by God to execute that important office. In this manner might a protestant argue with the papists, to which no answer can be made, but what is drawn from church authority, supported by worldly interest.

In the same manner you might be enabled to argue with those clergymen, who insist upon it, that it is the duty of christian people to conform to the *Athanasian* worship. The Holy Spirit, indeed, is, represented in scripture as a person of greater dignity than the angels themselves, being the principal or chief of the ministring spirits employed by God and *Christ* in very high offices: but he is never expressly called God or Lord in scripture; he is never represented as sitting upon a throne, or exercising any regal authority. We have no command or example of praying to him; there is no glory ascribed to him through the whole New Testament; and consequently to invoke him as God in prayer, and to ascribe glory to him, are instances of will-worship not warranted by the word of God. With respect to the
wor-

worship of Father, Son, and Holy Ghost, as being one God, all christians, who can read the New Testament, may plainly see, that this worship is so far from being commanded or authorized by the sacred writers, that the worship there required is absolutely inconsistent with it; the one supreme God, who is generally described by the character of Father, being constantly set forth as the only object to whom, or to whose ultimate glory, all religious worship should be directed.

The church of *Rome* had as good a right to impose the worship of angels, saints, and virgin *Mary* upon the consciences of men, as the church of *England* had to impose the worship of the Holy Spirit as God, and three persons as one God.* It is not pre-

* This author under part of his 9th article of objections (p. 24.) seems much disturbed at this open and fair declaration, and takes occasion to shew, that there is a great difference between the worship paid to the Holy Ghost, and that paid to angels, saints, and virgin *Mary*.

REPLY. 'Tis but reading the words immediately following what he has cited, and all his observations relating to the popish worship compared with that of the Holy Spirit, are effectually obviated. *It is not pretended that this latter (viz. the worship of the Holy Spirit) is as bad as the former. (viz. the worship of angels, saints, and virgin Mary) Unless he could prove from plain*

pretended that this latter is as bad as the former: but as both owe all their support to the authority of man, without any warrant from the word of God, christian people are as much justified in laying aside the use of the one, as our ancestors were, about two hundred years ago, in rejecting the other; neither can the contrary be maintained without relapsing into the essential principles of popery, and in effect declaring that christian people have a right to exercise their judgment when they reject the doctrines and practices of the church of *Rome*, but they have no right to judge

plain scripture precepts or examples the Holy Spirit's right to religious invocation, what is here alledged, remains firm and unshaken.

The bodies of christians being called the temple of the Holy Ghost, has been shewn above to be no argument for the invocation of the Holy Spirit in prayer. The Lord of hosts in the sixth chapter of the prophet Isaiah, certainly means the one supreme God and Father of all, according to the whole tenor of the Old Testament; and the argument urged from Acts, ch. 28. to prove the Holy Spirit Lord of hosts, has been demonstrated to be fallacious.

The observations made in the Appeal, in reference to the Holy Spirit, are confirmed by the silence of this writer, who has not produced one direct prayer offered up to the Holy Spirit, nor even pretended to affirm that one act of glory is ascribed to him in the New Testament.

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for themselves if they should happen to differ from any doctrine or religious practice of the church of *England*. In this case, our first reformers pulled down the authority of the pope of *Rome*, and set up themselves as popes of the church of *England*. But it is the duty of all sincere christians to protest against all corruptions, whether found in the church of *Rome*, or church of *England*, and return to the plain simplicity of the gospel of *Christ*.

It is to be hoped that christian clergymen will not make use of such arguments in favour of the inventions of men in the worship of God, as would effectually have stopped the progress of christianity itself, when it was first preached by the holy apostles. If it be the duty of christian people now to make solemn professions, and conform to worship offered up to objects, without any warrant from scripture, merely because established by public authority, it was equally the duty of the people, when the apostles preached up the acknowledgment of one supreme God, and one mediator *Jesus Christ*, in opposition to the established superstition, and idolatrous practices of the heathen world; upon this principle, I say, it was the duty of the people at that time to have rejected the preaching of the apostles, as being contrary to law, contrary

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to the decrees of their priests and magistrates.

Again, as they profess themselves clergymen of the church of *England*, they should consider that the church itself, in which they officiate, solemnly professes the scripture to be the only rule of faith and practice; neither can they justify their separation from the church of *Rome* upon any other grounds than the right of all christians to judge for themselves in matters of religion, without which we must have lain to this very day in the gross corruptions of popery: this very church, I say, had no right to exist at first but upon the glorious privilege of christians and protestants, to profess scripture-doctrines, and practise scripture-worship.

But, perhaps, it will be said, is there no submission required of christian people to their lawful governors? hath not *Christ* left his church to be directed and governed by the pastors of *Christ's* flock? and how can there be any government at all, if inferiors are under no obligation to obey their lawful governors? To which I answer, that it is doubtless the right of lawful governors to settle matters of external form and decency (without which there can be no public communion of christians); and it becomes christian people to pay a ready compliance with rites and ceremonies of an
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indifferent nature, and to submit to public authority, so far as they can do it consistently with acknowledging *Christ* as the king and head of the church, who alone had a power given him by Almighty God to declare and fix the terms and conditions upon which christians are entitled to God's favour here, and happiness hereafter. Again, it is doubtless the duty of christian people to esteem their immediate pastors and instructors very highly for their works' sake, when they make it their business to inculcate the plain and fundamental points of the gospel of *Christ*, and the indispensable necessity of a holy life; and above all, when they shew them by a conscientious discharge of their ministerial office, and the engaging force of good example, that they are more solicitous for the spiritual good of the souls committed to their charge, than for their own temporal advantage.

But the point of church-authority and obedience to clergymen is carried beyond all reasonable bounds, when christian people are required to profess doctrines as necessary to salvation; which they cannot see, with all the helps and assistances which providence has afforded them, are made so by *Christ* himself; and when they are required to worship a person as God, without any warrant from scripture, and to

worship God under a false character: in all such instances the plain duty of christian people is to obey God rather than man.

I presume to add, that it is the great duty of the governors of the church to remove all just occasions of offence from the solemn offices of public worship, and to impose nothing upon christian people, but what they may perceive with their own understandings, when properly instructed, is agreeable to the word of God. But if the governors of the church will take no care to reform abuses and corruptions, christian people have a right to be informed, that the authority of councils, convocations, bishops, and presbyters, is human; and consequently ought to be disregarded, when it stands in competition with the express determination of *Christ* and his apostles.

+ Christian ministers, especially those in great power and authority, ought seriously to consider the solemn anathema, or curse, pronounced by *St. Paul*, in his epistle to the *Galatians*, ch. i. 8. Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. To preach another gospel, according to the plain meaning of *St. Paul*, as explained by himself, is to add terms and conditions
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of salvation without any warrant from *Christ*. I am afraid this charge must fall very hard upon all those who are resolved to support the use of the *Athanasian* creed, it being the evident design of it to damn the professors of one spirit, one Lord, one God, and Father of all, unless they believe at the same time, in defiance to common sense and the awful determination of the sacred writers, that the **Father**, Lord, and Spirit are one God; a doctrine that is so far from being delivered by *Christ* and his apostles, that it has not so much as the sound of one single text to support it in the word of God.

And now, my dear christian readers, having delivered my sentiments freely and honestly, in order to establish in your minds just notions of your christian liberty, I cannot conclude without exhorting you by the mercies of God, that you imprint upon your hearts the strict obligations you are under to demonstrate the reality of your christian profession, by living as becometh the gospel of *Christ*.

The gospel of *Christ* was not designed to amuse mankind with useless speculations, not to fill their heads with subtle and mysterious notions; but to offer them terms of reconciliation and favour from the supreme Father of all rational creatures. Our blessed Saviour, a person of exalted

dignity next to God himself, was employed upon this glorious business, who is the one mediator, through whom all the blessings of the gospel-covenant are dispensed; in which God engages on his part to bestow on all sincere disciples of *Christ*, pardon of sin, the gracious aids of his Holy Spirit to assist their endeavours after righteousness, and an eternal reward in the kingdom of heaven. On the other hand, sincere christians engage on their part to make solemn profession and acknowledgment of one supreme God, and one mediator *Jesus Christ*, to bring forth fruits meet for repentance, and go on the remaining part of their lives, in the uniform practice of all virtue and goodness, as being a necessary qualification for that extraordinary happiness promised in the gospel.

If by means of this treatise, sincerely intended for your service in your highest and most important interest, you have gained better and more exact notions of God and *Christ*, and plainly see the worship of God as determined by *Christ* and his apostles, free from all human inventions; I must earnestly beseech you, as you pay any regard to the heavenly doctrine of the gospel, to consider yourselves under more solemn engagements to lay aside all vice and wickedness, to get above every corrupt appetite, and to shew by your
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lives and actions that you are christians indeed. Let it be your principal care to put in practice the laws of *Christ*, which have a natural tendency to reform the hearts of men, and raise them to great degrees of purity and holiness; they will make you more easy and happy even in this present life, as well as infallibly secure a glorious and eternal reward. The laws of *Christ* are frequently mentioned in the New Testament, and more particularly they are summed up in the fifth, sixth and seventh chapters of St. *Matthew's* gospel. They are not laws about forms and ceremonies, things of lesser importance, but about great and weighty duties, piety, righteousness, and sobriety, which cannot fail to render all those rational creatures, who put them in practice, acceptable to God. This divine sermon is admirably calculated to compose the differences that have for so many ages perplexed and harassed the christian world. If we enter into the true spirit of this heavenly discourse, we may observe what a great stress has been laid by many christian professors upon several points, of which we find here an absolute silence. Not one syllable is mentioned of a trinity in unity, or unity in trinity; not the least intimation appears of any sort of worship to be paid to a being consisting of three coequal persons.

Tho' our Saviour has given us directions about religious worship, we are not instructed in what has been usually called original sin, or a corruption of nature derived from Adam, whereby children born into the world, deserve God's wrath and vengeance upon his account. This horrid doctrine makes no part of our Saviour's discourse: on the other hand, 'tis virtually condemned, when he exhorts us to imitate the innocency of children in another discourse. We cannot learn by any thing delivered here, that God's infinite justice demands an infinite satisfaction for the sins of mankind; a notion which leaves no room for his mercy, tho' it be perpetually inculcated through scripture as an essential part of God's amiable perfections. We don't find the least mention of Christ's righteousness imputed to believers, who rely entirely upon his merits for salvation, without coming up to the terms expressly required by his holy laws: on the other hand, our Lord and master Jesus Christ has delivered the most solemn declarations, whereby christians, even of extraordinary pretensions, will be cut off from final acceptance, because they failed in the fundamental point of universal righteousness.

There is nothing said about any arbitrary decree of the Almighty, as if he had predestinated some to eternal life, and left
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all the rest in a state of reprobation, without the least possibility of salvation. This shocking doctrine is virtually condemned in every part of this discourse, where there are earnest exhortations addressed to all, without any exception, to make all possible improvement in the practice of piety and virtue; which exhortations necessarily imply a power in man to perform what is required of him, more especially as moral assistances are promised by Christ to his sincere disciples in the discharge of the most difficult duties. Remarkable it is, that our Saviour has frequently represented God under the character of Father in this heavenly sermon, a character absolutely inconsistent by every principle of common sense with barbarous and cruel proceedings; and impossible it is to conceive any thing more barbarous and cruel than the notion, that the Creator will inflict dreadful torments upon his poor creatures to endless ages, without any fault or demerit of their own. Add to this, that our Saviour not only represents God under the character of Father, but likewise such an affectionate Father, who loves the creatures he has formed far better than earthly parents love their children.

'Tis high time for the christian world to lay aside their corrupt doctrines and superstitious practices, and return to the

plain simplicity of the gospel of Christ. Above all, they should employ their sincere endeavours to fix deep in their minds the glorious precepts delivered by the Saviour of the world in this admirable discourse, and reduce them to practice in their lives and conversations. For it is carefully to be observed, that the subjects of *Christ's* kingdom were to be known, not so much by their words and outward professions, how specious soever, as by the influence of his laws upon their tempers and lives; and that no persons whatsoever can be heirs of the kingdom of *Christ* and of God, whilst they continue vicious and unrighteous. Christian sinners ought to esteem it as matter of infinite favour, and what can never be sufficiently celebrated with the tongues of men and angels, that the Father of mercies has not only assured them of pardon, after numerous and provoking offences committed under the light of the gospel (which is a state of vastly more guilt than that of *Jews* and heathens before their conversion to christianity); but has likewise promised them a glorious and eternal reward, provided they return unto him in newness of life, and become really virtuous in those very instances wherein they have been vicious, and continue in a steady course of universal righteousness till the end of their lives.

lives. But christian sinners cannot expect to be accepted upon less than this, consistently with the plain terms of the christian covenant. The habit of one vice wilfully persisted in without amendment, cuts off all hopes of the happiness of heaven. It is the solemn and repeated determination of the apostles, that neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, nor lyars, nor malicious, nor revengeful, whilst they continue such, shall inherit the kingdom of God. See *1 Cor.* vi. 6—11. *Galat.* v. 19—21. *Rev.* xxi. 8. xxii. 15.

As christians should be exemplary for all virtue and goodness, so more particularly they should be distinguished from a corrupt and wicked world, by an honest and open profession of their religious sentiments in points of great importance, notwithstanding any difficulties and discouragements they might be liable to, upon that account; by universal love and charity to all mankind; by purity and holiness, as members of *Christ*, and believers of a glorious resurrection; and by patience under sufferings, which they cannot honourably avoid, if it should please God to call them to such a state, as remembering that they profess themselves disciples of a crucified

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master, who underwent the most bitter sufferings in the cause of God and truth.

These were the glorious methods by which the doctrine of *Christ* prevailed in the best and purest ages of the christian church, when hardships and persecutions generally attended the professors of christianity. That a few weak and inconsiderable men, without power, riches, or learning, should work their way, in opposition to the interest of heathen priests, the power of magistrates, the pride and interest of philosophers or wise men, and the prejudices of the common people, who were under the influence of the former; that great numbers of all orders and ranks should give up the established superstitions of their respective countries, and embrace the profession of christianity, which exposed them at that time to losses, sufferings, and even to some cruel death; that the weakest persons, even women and young persons, should endure the most amazing torments with undaunted courage; that men should become new creatures, according to the beautiful language of the New Testament, when they took upon themselves the name of *Christ*; that the vicious and debauched should be converted into pure and holy persons, the malicious and revengeful into kind and forgiving; in a word, that men should abandon their
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most favourite vices allowed them by their old superstition, and lead strict and holy lives, according to the laws of *Christ*; all which are notorious matters of fact, well known to those who are acquainted with the state of the church for the first three hundred years after *Christ*; this amazing turn of things, I say, cannot be accounted for upon any principles of human nature, without acknowledging some extraordinary assistance from Almighty God, and without believing that *Christ* and his apostles had an immediate commission from the supreme Lord of heaven and earth, to reform the corrupt state of *Jews* and heathens.

Thus I have been naturally led, by the course of my christian exhortation, to furnish you with an argument to prove the truth of the gospel, which has stood the test of the severest trial. I have consulted the most ingenious writers of the present age, who have set themselves openly to disprove the truth of christianity; but they have given no clear and solid answer to this argument; and therefore I find myself a stronger believer than I was before. What has furnished unbelievers with the strongest weapons, is the corrupt doctrines and superstitious practices which have been introduced into the christian church since the time of *Constantine*, the first christian emperor, about three hundred years after *Christ*;

Christ; by whose favour and extraordinary liberality (though, I dare say, very honestly meant at first) large revenues and preferments began to be annexed to the profession of opinions, and conformity to religious practices, not warranted by scripture. Worldly prosperity corrupted by degrees the pure doctrine of *Christ* and his apostles; the zeal of churchmen soon took a different turn from what used to appear in the church of *Christ*: instead of contending, like christians, in the spirit of peace and charity, for the faith and worship once delivered to the saints by the holy apostles, they began to employ the engines of this world to support additions of their own; and proceeded at last, by the assistance of the civil power, to the utmost lengths of cruelty and barbarity. The misfortune of it was, that religious bigots had such an influence over emperors and magistrates, that they persuaded them it was a main part of their duty to propagate religious doctrines by force and violence; to oppress those who differed from themselves, by the powerful arguments of poverty, banishment, and even death itself. It is observable, that the persecuted party, when by a new turn of affairs they had got the civil power on their side, made use of the same unchristian methods their adversaries had done; although they had loudly com-

complained of the violence of others, yet they thought it right in their own case to employ the engines of this world to distress their adversaries. If civil governors had confined the contending parties to the use of spiritual weapons, and had restrained violent bigots from injuring their brethren, under pretence of religion; if all had been equally permitted to exercise their judgments, and make their different professions according to their consciences, the most terrible evils might have been prevented, and the peace of christian communities would have been established upon a firm and lasting foundation.

But the christian world was not so happy at that time as to enjoy the protection of princes who understood the true nature of religious liberty, and the most proper methods to employ the service of religion to the welfare of society: so christians went on, by the assistance of the governing powers, in mutual hatred and persecution, till at last church-tyranny was thoroughly established, and the grand apostacy took place in the christian church. The kings of the earth (or *Europe*) were gradually prevailed upon, by an astonishing infatuation, to have one mind, and to give their kingdom, power, and strength to the great mother of harlots and abominations, according to the prophetic language

guage of the *Revelation*, or in other terms, the church of *Rome*. It is really shocking to read the history of the church from these ages downwards: we meet with little else but gross impositions upon the consciences of men, supported by worldly policy and power; we are presented with the blackest scenes of barbarity and cruelty; the best sort of christians tortured, murdered, and massacred, because they would not fall down and worship the golden image set up by wicked and unreasonable men.

But it ought be observed, that this amazing corruption of the christian church is clearly foretold in the prophet *Daniel*, *2 Theff.* ii. 1—12. *1 Tim.* iv. 1—5. and still more largely in the *Revelation*; which is an unanswerable argument of the truth of scripture, as it has very plainly described a wicked and unheard-of power arrived to a prodigious height in the christian church, many hundred years before there were the least footsteps of any such power in the world; so that God Almighty, who brings good out of evil, has made the very corruption of christianity to be a strong proof of its coming from him.*

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* The interpretation referred to in this paragraph, viz. that popery has been foretold by *Daniel*, *St. Paul*, and *St. John*, is strongly supported

O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

There was a severe check put to this tyrannical power by means of the glorious Reformation, happily begun in this and some other kingdoms; and deeply obliged we are to those brave men who shook off the yoke of popish tyranny, and professed the scripture to be the only rule of faith and practice. But, with all due respect to the memory of our first reformers, and ported by many eminent and learned writers, viz. Daubuz, Whiston, Sir Isaac Newton, Clarke, Pyle, Lowman, the late bishops of Durham and Clogher, Man, the present bishop of Bristol; to whom I beg leave to add a worthy lay-gentleman, author of a treatise, intituled, *The Exemplar*, being an exposition of the prophecies of Daniel and St. John, &c. printed for Becket in the Strand. Tho' this treatise has not yet met with a favourable reception from the public, yet it deserves the attention of studious christians. A spirit of piety, zeal for the genuine doctrines of revelation, and an awful regard for the wonderful dispensations of providence, are observable through every part. Besides the grand object of the book, viz. an exposition of the prophecies of Daniel and St. John, there are many useful particulars intermixed, and some of them of a very affecting nature, which cannot be read without suitable impressions made upon the mind.

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our governors both in church and state, that succeeded them, it may be observed, consistently with truth, that religious liberty was not thoroughly understood till within these fifty or sixty years.

At this time I have the happiness of writing to you upon this important point of faith and worship, when we live under an illustrious family now upon the throne, whose reigns have never been polluted with the blood of persecution; who have always restrained the fiery zeal of bigots from breaking in upon the rights of their other subjects; and have protected them all in the exercise of their undoubted right to judge for themselves in matters of religion,*
without

* Mr. Jones, under the third article of objections, shews an inclination to deny the right of all persons to judge for themselves in matters of religion; but at the same time he cannot help acknowledging this right, “ provided they judge
“ of truth by its proper evidence. But if un-
“ learned people have a right to follow their con-
“ science (that is, their inclination) without
“ any evidence, or with some false and partial
“ representation of it; then it will follow, that
“ the difference between good and evil is not
“ real, but imaginary; which if admitted in its
“ full latitude, would turn all reason and reli-
“ gion upside down.” (p. 11, 12.)

REPLY. I must beg leave to ask, who is to judge whether any of you form your judgment
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without which what they embrace is im-
properly stiled religion. If you consider
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by proper evidence, or without any evidence, or with some false representation of it? if your superiors must determine this point, they will of course charge you with making a false judgment, if you take the liberty of dissenting from their decrees; which undeniably appears by the very instance produced by this author. I have maintained, and do still maintain, that, if you are convinced by reason and scripture, that God Almighty is one supreme intelligent being or person, which is confirmed by all possible evidence, drawn from common sense and revelation, you have an undoubted right to protest against the Athanasian creed: but he denies that you have any such right, unless you are convinced by sufficient evidence. No evidence, not even demonstration itself is sufficient for creed-makers, creed-imposers, and creed-defenders. The notion of a mystery can reconcile the most glaring absurdities and contradictions, which is the case of this famous creed.

But how does it follow, that there is no difference between good and evil, if you should make a false judgment in religious matters? how has your undoubted right to follow your own persuasion any tendency to subvert all reason and religion, which stand upon a strong foundation; without any regard to the false persuasions of particular persons, who will not embrace truth, supported by proper evidence? Our mere persuasion indeed is not of itself a solid argument; but notwithstanding this, all persons have a
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the state of the christian church, when it endured terrible persecutions under the *Roman*

right to proceed and act by their own persuasion, and not that of others. If in matters merely religious we should entertain false notions through prejudice, or any corrupt motive, and wilfully neglect all proper means for better information, we are accountable to God only for our behaviour in this respect, and not to man, or any set of men, who are not competent judges of the hearts of others, and consequently have no right to punish them for the greatest errors in matters merely religious, provided their external course of life be not injurious to human society.

Mahometans, or any other unbelievers, must be left to the righteous judgment of God, who alone can determine how far they are sincere or not in the important business of religion. As this author is sensible, that the mahometans are deeply prejudiced against christianity upon account of a trinity in unity, which they suppose to be a fundamental part of the gospel, he should seriously reflect what a wretched cause he is labouring to support, when, with all his art, he cannot produce one act of worship paid to a trinity in unity in the word of God, and consequently he employs his abilities, without designing it, to hinder the conversion of the Mahometan world.

He then asks, “ have the orthodox no right
“ on the other hand to remonstrate against the
“ repealing of the Athanasian creed, as they are
“ convinced that ’tis more agreeable to scripture
“ than the unitarian doctrine ? ” (p. 13)

REPLY.

man emperors, and the no less grievous evils which protestants have endured, and do

REPLY. Doubtless all persons convinced of the truth of the Athanasian creed, have a right to profess it, but they have no right to impose it upon others, as it is drawn up in unscriptural terms: the subject of it is a matter of mere revelation, and the expressions of scripture relating to it, are fully sufficient for our faith, without the assistance of absurd and contradictory propositions.

Remarkable it is, that this author, under this third article, has not attempted to give any sort of answer to those plain observations in the beginning of the Appeal, (p. 3, &c.) which undeniably establish the right and duty of all christians to examine and judge for themselves in matters of religion; so that he has left me in full possession of the point contended for.

Thus I have considered every material article contained in Mr. Jones's letter to you, which he calls an answer to some popular arguments against the trinity (viz. Athanasian); and how far my reply carries weight with it, must be left to your decision. Upon the whole it appears, that he has passed over in absolute silence the main and essential points, on which the cause depends.

1. He takes no notice of the many important observations fairly deduced from a number of texts, which undeniably demonstrate that the one God is no other person or being than the Father of our Lord Jesus Christ. (See p. 24—42.)

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do still endure in popish countries; you must esteem it a peculiar happiness, that
you

2. He has omitted the least mention of the observations made upon the collection of texts, where the Father, Son, and Holy Ghost, are mentioned together, from whence it appears with demonstrative evidence that the one God, according to the language of the sacred penmen, does not signify Father, Son, and Holy Ghost, but the Father only, expressly distinguished from the Son and Holy Spirit. (See p. 163-178.)

3. He has not attempted to give any sort of answer to my observations upon the large collection of texts relating to religious worship, tho' particularly recommended in my preface to the consideration of the learned defenders of the Athanasian scheme. (See p. 188—234.)

4. He has said nothing to my account of the faith that is declared in scripture to be necessary to salvation, compared with the damnatory clauses of the Athanasian creed. (See p. 178—236.)

As this able adversary has not attempted to give any sort of answer to these important particulars, on which the cause essentially depends; the conclusion naturally arising from these striking omissions is this, that the doctrine delivered in the Appeal, stands upon a strong foundation, and is effectually established by the most zealous adversaries themselves, who, tho' particularly called upon, refuse to offer any plea, when they are brought to the test of plain scripture, interpreted by common sense.

you can at this time openly profess your religious sentiments, though they differ from those commonly received, without any fear of persecuting bigots, who would gladly, if it was in their power, distress and harrafs honest christians, who think it their duty to pay a greater regard to the authority of their Lord and master *Jesus Christ*, than the decrees of fallible and interested men.*

When my little treatise was published in 1752, there had been an application made to the governors of the church to reform several parts of our public service, which induced me to put you in mind of

I am sorry that even one exception to this account should have happened since the publication of the Appeal. A few years ago a poor old puny infidel was prosecuted, pilloried, and confined to Bridewell. Whosoever advised this cruel proceeding, was in this instance a real enemy to the cause of revelation, as 'tis in effect owning that it cannot be supported by fair reason and argument, but wants the assistance of the civil power to maintain the profession of it in human society. Blessed be the God of truth, the christian religion is founded upon the clearest and strongest evidence, and requires nothing but a fair and impartial examination to make it readily embraced by every sincere friend to truth and virtue. And nothing can be a greater disgrace to it than to suppose, that it needs the assistance of worldly policy and power.

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the glorious opportunity you then had of contributing your part towards a farther reformation of this national church, and of making it a praise in all the earth. But this application, tho' made in an humble and respectful manner, has been hitherto without effect, and nothing has yet been done in this important business. But in this land of religious liberty 'tis impossible that such good seed sown should continue buried in the earth, and never grow up to any maturity. Attempts will be made from time to time to reduce this national church to the standard of scripture, which had no right to exist at first but upon the foundation of a close adherence to scripture-doctrines, and scripture-forms of worship. In the summer of 1771, there was an association formed, consisting of several clergy, and some gentlemen of the other learned professions, who met in London in order to prepare a petition to the legislature for the useful purpose of abolishing subscription to the XXXIX articles, and the obligation to give a solemn assent to every part of our liturgic forms, which by law are now required of all clergymen, when they take possession of church-preferments. Instead of this intolerable imposition upon the consciences of clergymen, the petitioners humbly requested, that a solemn assent should be given only to the divine authority

rity of the scriptures, and at the same time they professed their readiness to give all reasonable security to the legislature of their hearty abhorrence of the corruptions of popery, and the enormous power by which they are supported. Tho' this reasonable and truly protestant petition was rejected in the sessions of parliament held 1772, yet I make no doubt but that in due time it will be favourably received, and carried into execution by our gracious king, lords, and commons. But it ought to be observed, that this excellent petition was not treated with contempt by the honourable house of commons; it occasioned a solemn debate for several hours, and some worthy gentlemen who entered into the true spirit of it, shone with peculiar lustre, whilst they were supporting the cause of gospel-truth and religious liberty, in opposition to human authority in matters of religion. You indeed are not immediately concerned in the business of subscription to the XXXIX articles; but yet 'tis in your power to keep forward the good design by protesting against the Athanasian doctrine and worship, which you as well as the clergy are required by church authority to profess and practise. Besides, 'tis of great importance to all christian congregations, that their ministers should be at full liberty to set forth the plain

doctrines of the gospel fairly and honestly, without any obligation to give their assent to irrational articles, framed by human authority several hundred years after the days of the apostles: and therefore upon all accounts I thought it my duty to propose this subject to your examination, as it has done infinite mischief to the cause of *Christ's* religion; it being in vain to expect the conversion of *Jews, Mahometans*, and heathens, whilst they are taught to believe, that the doctrine of three persons and one God, and the worship practised in consequence of it, are fundamental points of the gospel of *Christ*.* But if this great offence

* 'Tis observed under the 11th article of objections, " that we must not give up the true & character of our christian Saviour, and the " true object of our christian worship to gratify " Jews, Turks, and Pagans. Particularly " with respect to the Mahometans, the christian " doctrine of one wife is as offensive to them, " as the doctrine of trinity in unity; and that " no converts could be made in Mahometan " countries, unless the preacher would indulge " them in plurality of wives, in express contradiction to the law of *Christ*." (p. 33—35.)

REPLY. 'Tis readily granted, that no essential doctrine of the gospel ought to be given up in compliance with the corrupt prejudices of *Jews* and *Mahometans*. But surely, as the *Athanasian* trinity has been demonstratively shewn

fence was once removed from the churches of *Christ*, we might then reasonably hope that

shewn to be false and unscriptural, and justly offensive to those who hold the grand principle of all true religion, viz. the unity of God in the strict and literal sense, it ought to be removed from all the churches of *Christ*, it being one main obstacle to the conversion of thousands and millions to the christian faith; no Jew or Mahometan can possibly embrace a doctrine as divine that directly contradicts the solemn determination of Moses, and the fundamental principle inculcated by Mahomet, that God is one.

I make no doubt but that, if the Mahometans were convinced by satisfactory evidence of the truth of christianity, they would lay aside their plurality of wives. Why should this be more difficult to suppose than what we know has already happened, viz. the good effects produced in vast numbers of heathens upon their conversion to the christian faith in the primitive times, whose course of life before that happy period had been corrupt and vicious? The general state of the heathen world was certainly much worse than that of the present Mahometan: as they already believe in one supreme God, and the better sort amongst them seem disposed to give up the divine commission of their prophet, they are well prepared to receive the religion of Jesus, if it was set forth to them in its original purity and simplicity. Lady Mary Wortly Montagu, who had a better opportunity of knowing the religion and morals of the Turks than any christian ever had, as having freely conversed with

that the time was drawing on apace, when, according to the prophecies of scripture, the

the most considerable and intelligent amongst them, tells us in one of her printed letters, that the most prevailing opinion is pure deism, or the belief of one God, and disbelief of the divine commission of Mahomet; they carry the point so far as to make a jest of their prophet. She seems convinced, that if unitarian professors of christianity had free liberty of preaching in some parts of the Turkish dominions, it would be very easy to persuade the generality to the christian faith. (See Letter xxvii. being the first of her second volume.)

'Tis insinuated under this 11th article, that no person is to be accounted a christian, till he acknowledges a trinity in unity as the true christian object of worship. But let this author consider, if he be capable of an impartial examination of the subject, how impossible it is to conceive, that three persons and one God should be the true object of christian worship, when he himself with all his zeal cannot produce even one instance of worship paid to this consubstantial being in the word of God; which essential failure in the Athanasian cause, puts a final period in point of argument to this celebrated controversy.

'Tis farther observed under this 11th article, that " the papists, who have souls to be saved as
" well as the Turks, would be highly offended,
" if we should give up the Athanasian trinity,
" as they have been always found in the belief
" of this doctrine; and we could never hope to

" re-

the gospel will be preached in its original purity and simplicity, among all nations, and the kingdoms of this world shall become the kingdoms of our Lord, and of his *Christ*. In that day shall there be one

“ recover any profelytes from the errors of popery, if, under the name of reformation, we were to root up the foundations of the gospel.”

REPLY. All real papists, and those who are possessed of the true spirit of popery, dread nothing so much as rational religion, which is calculated to remove protestants still farther from gross absurdities and contradictions. Popery derives one main support from the errors still remaining among many protestants. More particularly, when the learned Romanists are pressed with the glaring absurdities and contradictions of transubstantiation, or the change of the bread and wine in the Lord's supper into the very body and blood of Christ, they generally have recourse to the apparent contradictions of the Athanasian trinity, and endeavour to shew that the one is as contrary to reason, as the other is to sense; and therefore sense and reason must be absolutely discarded, when matters of revelation, supported by the authority of the church, are the points in question. The fondness of papists for the Athanasian trinity, which has been effectually demonstrated to be irrational and unscriptural, is one very good reason why it should be removed from protestant churches, as it furnishes a plausible pretext for some of the grossest corruptions of the church of Rome.

Lord, and his name one. *Rev. xi. 15.*
Zech. xiv. 9.

But let it be always remembered, and deeply imprinted upon your hearts, that whilst you are engaged in the godlike work of removing corruptions from the church of *Christ*, you should think yourselves under the highest obligations to live soberly, righteously, and godly, this being the only test whereby you can prove your sincerity in the sight of God and man. I make no doubt, but that, if you profess and practise according to your consciences, in religious matters, you will be enabled, by God's Holy Spirit, to conquer all the temptations of the world, the devil, and the flesh, and go on in the uniform discharge of every christian duty. Value the word of God, more especially the New Testament, above all the treasures of this lower world. Keep your eyes constantly fixed upon that glorious and immortal life promised to God's faithful servants. Let it be your comfort, delight, and joy, to be frequently and fervently addressing yourselves in prayer to the one supreme God and Father of all, in the name of *Christ*, for the heavenly assistance of his Holy Spirit. Be zealous in private piety, but neglect no opportunity of public worship. Let love and charity
 be

be the ruling principle in your behaviour towards your fellow-creatures. Take all possible pains to possess your souls and bodies in purity and holiness, as being assured that hardly any vices do so much alienate the mind from God, and extinguish the Holy Spirit, as the vices of impurity and debauchery. Be patient in every tribulation. Live in constant preparation for your great change. To express myself in the language of the holy apostle, giving all diligence; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord *Jesus Christ*.—Wherefore brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour *Jesus Christ*. 2 *Pet.* i. 5, 6, 7, 8, 10, 11. *That the God of peace would grant you, into whose hands this treatise may come, and all others that name the name*

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of Christ, *to be like minded one towards another, after the example of Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ* (Rom. xv. 5, 6.) is the sincere and fervent prayer of

Your faithful servant,

For Jesus' sake,

The AUTHOR.

T H E
A P P E N D I X.

AS some learned persons of late years have endeavoured to establish the doctrine of three persons and one God, from some words and expressions of the Old Testament; it will be proper to consider what is said there concerning God..

The doctrine of one God is maintained and inculcated in the plainest and strongest terms by the writers of the Old Testament. The question is, whether one God signifies one supreme intelligent being or person; or, whether it signifies three co-equal persons, united in one essence or substance? In favour of the former opinion it is maintained that the whole tenor of the bible, according to the common usage of language, and according to common sense, sets forth one intelligent being or person, one supreme Lord and governor. Hear, O *Israel*, the Lord our God is one Lord; *I am God*, and there is none beside *me*, cannot fairly be interpreted but of one person. Wherever the true God is spoken of, in the Old Testament, he is constantly represented by such terms as necessarily denote him to be one person,

such as *he, his, him*: and in all the prayers, praises, and thanksgivings, directly applied to God in the Old Testament, he is always addressed to by such terms as these, thou, O God, or Lord; thou, O Lord God. Let any one but carefully read the prayer of *Solomon*, at the solemn dedication of the temple, 1 *Kings* viii. and then let him determine by the principles of common sense, whether he can possibly believe that this prayer is directed to more persons than one. Or let him take a view of the *Psalms*, where there are frequent addresses made to God, and he cannot help being convinced, that God is constantly represented as one person. If *he, his, him, thou alone, thy, thee*, when applied to God, do not necessarily point out one person, the use of language must be destroyed, and the greatest confusion must be introduced into the sacred writings.

In favour of the latter opinion it is urged, that the *Hebrew* word *Elohim*, which signifies God, is a noun plural, most commonly joined to a verb in the singular number, whereby a plurality of persons in the same essence or substance was intended to be set forth; that the *Hebrew* word *Jehovah*, which is translated *Lord*, signifies the essence. Or, to express this opinion in plainer words, that the word *God*, when applied to the true God, in the Old Testament,

ment, signifies three persons; and that the word *Lord* signifies, that these three persons are one God. This opinion is chiefly founded upon the 26th verse of the first chapter of *Genesis*; and *God* (namely, *Elohim*) said, let us make man in *our* image, after *our* likeness: and likewise is confirmed by the 22d verse of the third chapter, man is become like one of *us*.

To this it may be answered, that nothing certain can be concluded from the *Hebrew* word *Elohim* being plural, in favour of a plurality of persons in the godhead; because all languages have words in the plural number of a singular signification. With regard to *Elohim* (God) it is demonstrably evident, that it sometimes necessarily signifies one person. Not to mention many undoubted instances of this, the 6th and 7th verses of the forty-fifth psalm, according to the interpretation of the author of the epistle to the *Hebrews*, undeniably prove it; for *Elohim* (God) in the 6th verse is applied to *Christ*; and *Elohim* (God) in the 7th verse, is applied to God the Father, as being the *Elohim* (or God) of that person who has the title of *Elohim* in the preceding verse: and consequently the argument drawn from the use of the word *Elohim*, as necessarily signifying more persons than one, is overthrown by the authority of an inspired writer.

Again, there are several verses in *Daniel* and *Ezra*, written in the *Chaldee* language, which is little more than a branch of the *Hebrew*, where the word *God* is frequently used with the same radical letters as in the *Hebrew*, and is always in the singular number, or expresses one person, when it is used of the one true God. The *Greek* translation, which was made about three hundred years before our Saviour's time, always uses the word *God* (*Theos*) which answers to *Elohim* in the *Hebrew*, in the singular number, when it signifies the one true God. The same may be said of the *Syriac* translation, which was made soon after the days of the apostles, from the beginning of the Old to the end of the New Testament. Our blessed Lord was so far from blaming the *Jews* for their using the word *Elohim* to signify one person, when applied to the one true God, that he has expressly confirmed that sense by his own authority, *John* viii. 54. xvii. 3. with many other passages to the same purpose. Accordingly, every penman of the New Testament, from the beginning to the end, constantly uses the word *Theos*, which answers to *Elohim* in the *Hebrew*, in the singular number, or to signify one person, when it is used of the one true God. And who the person intended by God is, appears (not to mention several hundred passages to the same

same purpose) from the unanswerable words of St. *Paul*, though there be that are called gods, whether in heaven or in earth.—But to us there is but one God (*Theos* or *Elohim*) the Father, of whom are all things, and we in him; and one Lord *Jesus Christ*, by, or through, whom are all things, and we by him.

With regard to *Gen.* i. 26. and ii. 22. I think, with submission to the learned defenders of this scheme, that though we could not give a tolerable account of two or three obscure expressions, yet it would by no means follow, that we should give up the plainest and strongest evidences on the other side. If this were the case, that plain things should be determined by doubtful and obscure passages, it would be absolutely impossible to understand the certain meaning of any book in the world. But even this is not the case in the present question. In the New Testament it is expressly declared that God created all things by *Jesus Christ*, and therefore it may probably be presumed that God Almighty is here represented as speaking to his Son, whom he employed as an inferior instrument in the creation; and consequently the expressions of *we*, *our*, *us*, are accounted for, without admitting a plurality of persons in the godhead.

But it is still urged, that the expression, *let us*, naturally implies an equality in the persons. The weakness of this argument will appear at sight in other instances. *Isaiab* i. 18. Come now, and *let us* reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow. If this form of expression necessarily puts the children of *Israel* upon an equality with God, then we may allow some force in this argument. Nothing, therefore, can be more unreasonable, than to found an important doctrine upon such expressions as these.

As I have been naturally led to take notice of the Old Testament in order to compleat the work intended for the use of common christians, I think it not improper to inform you, my dear christian readers, that there has been a glorious design carried on for several years by the learned and laborious Dr. Kennicott, at Oxford, who has taken great pains to compare the present Hebrew text, from whence our English translation is derived, with many Hebrew manuscripts that have lain dormant in the libraries of Oxford, Cambridge and the British Museum, (I have explained the nature of manuscripts, p. 171, 172.) and has procured the collation of many more by the assistance of his learned friends in different parts of Europe.

As

As part of the Old Testament (viz. the five books of Moses) was written above three thousand years ago, and the latter parts not less than two thousand, and it has been so often transcribed, and translated into many languages, 'tis impossible that it should have been delivered down to us absolutely free from all mistakes without continual miracles, which we have no reason to expect in the ordinary course of God's providence, and more especially as the means of rectifying these mistakes have been happily preserved. Many difficulties in the Bible had been cleared up before Dr. Kennicott's time by the Samaritan pentateuch, which was originally derived from the first separation of the ten tribes themselves in the days of Jeroboam; and likewise by the Greek translation of the Old Testament made near three hundred years before our Saviour's time. Several other helps had been employed by the learned to restore the text to its original purity; but after all, the learned frequently lamented the want of Hebrew manuscripts, which has been abundantly supplied by the labours of this extraordinary person. His valuable work is now printing at Oxford, by which the Old Testament will be freed from some apparent contradictions and inconsistencies charged upon
upon

upon it, and the whole will appear rational and consistent, worthy of God, from whom the main parts of it were derived, and fit to be recommended to the Mahometan and Heathen world. There is no doubt to be made but that in consequence of the publication of this corrected bible, a new translation into English will be undertaken by public authority; as Dr. Kennicott has received great encouragement from our gracious king, the universities, many of the nobility and gentry, the arch-bishops, bishops, and clergy, besides four foreign kings and the empress of Russia, eight princes, several universities, with some eminent persons in almost every kingdom and principality in Europe, who have generously contributed their several bounties for the accomplishment of a work, necessarily attended with an extraordinary expence, and purely calculated for the honour of revelation, and the good of mankind.

I would beg leave upon this occasion to deliver my sentiments concerning the conduct of our arch-bishops and bishops, which has been exposed to censure upon account of their present seeming disinclination to enter upon a review of our public forms, and articles of religion, and reduce them to the standard of scripture. I am inclined to judge,
(I have

(I have not the honour of knowing it) that our governors only wait for a favourable opportunity to begin and accomplish the good work expected from them, which will soon offer itself by the publication of Dr. Kennicott's Hebrew corrected Bible. As all parties must be agreed in the business of a new translation of the bible, I humbly presume that our governors, of whose conduct it becomes inferiors to entertain the most favourable construction, will embrace that season to enter upon a review of this national church, and make it a praise in all the earth. The latter indeed will of course meet with more difficulties than the former: but if it be considered what a preparation has been made for it for the space of many years, and that the number of real bigots is but small, whose clamour and opposition may easily be surmounted by rational advocates for the righteous cause, the whole may be carried into execution without the least disturbance to human society.

I would just guard you, my dear christian readers, against the notion of the Bible being absolutely changed, because many mistakes have been found in our present copies: the main tenor of it is the same now that it ever was from the utmost antiquity, as appears by the clearest
and

and strongest evidence. A new translation from this corrected Hebrew Bible, will exhibit no other difference but what is necessary to render some particular parts of it more intelligible and instructive, more consistent with the citations of the New Testament, and more agreeable to the context; and all this not formed by the mere conjectures of the learned, but by the authority of old manuscripts, old translations, and parallel places.



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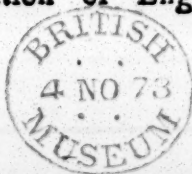
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